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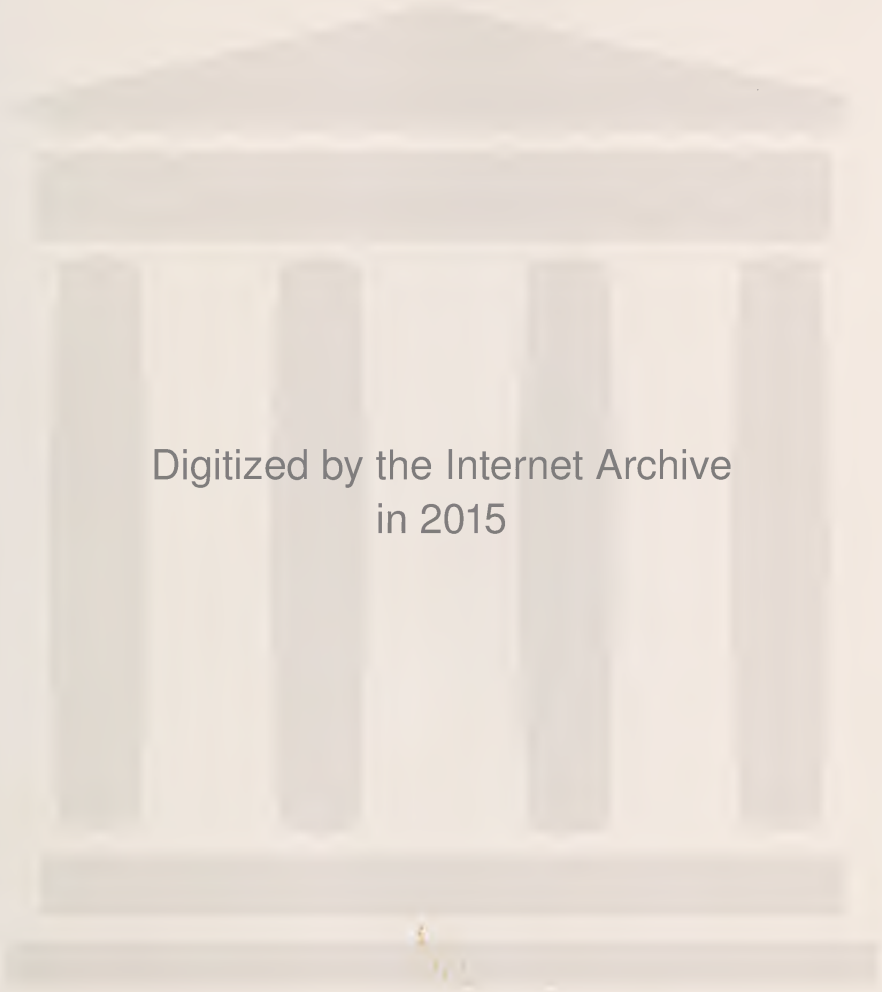
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# WOMAN'S WORK FOR WOMAN.

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A Pause in the Idol Procession.—The idols are of Kullú, in the Punjab, and have gold and silver faces.

# WOMAN'S WORK FOR WOMAN.

VOL. XII. JANUARY, 1897. NO. 1.

THE intelligence that Secretary Speer was down with fever at Hamadan, Persia, naturally aroused grave solicitude at the Mission Rooms and called forth much earnest prayer. We have held open these pages in order to share with our readers the last hopeful cablegram, December 15: "CONVALESCING." It will be remembered there is no getting away from Hamadan without a hard horseback journey. Two men once "essayed to go into Bithynia, but the Spirit suffered them not."

AMONG missionaries ill on the field, by last accounts, Rev. Alfred Street of Hainan was lying at Yokohama, unable to travel; Rev. E. P. Dunlap of Bangkok, Doctors Van Schoick, Seymour and Coltman, all of China, were on invalid list. Others previously reported are not fully restored and others, especially women, are overborne by climate, absence of home comforts, or wearing work, but will not say so.

RECENT Annual Meetings in some of the Missions enjoyed the presence of the Holy Spirit to a marked degree. In Central China, at a devotional service, "the Holy Spirit was present with great power. When, at the end of the hour, meeting was closed with the benediction, no one was ready to go, so the meeting went on of itself another hour." In Korea, it was "a rich treat, the presence and guidance of the Spirit being the distinguishing feature."

ANOTHER letter, in the line of the one she wrote a year ago only still more emphatic, has been sent by Mrs. Isabella Bird Bishop to the Board of Foreign Missions, pressing for reinforcements in Korea. She considers the spiritual condition in Pyeng Yang more remarkable than in any missionary field she ever visited. Her letter arrives too late for these pages, but will appear in various religious newspapers at an early day.

REV. S. A. MOFFETT of Pyeng Yang and Rev. D. L. Gifford of Seoul are on their way home and, if they have strength for it, will tell the Church what great things God has done for Korea. Mrs. Gifford does not come. Her furlough is over-due, but that school which she nursed into being is not to be allowed to run down and she stands by it till Miss Doty's return, six months later. She is also on the Language Committee of the Mission and—well, there are the Korean women always.

UP to the middle of October, Rev. A. A. Fulton had baptized one hundred and ten Chinese since the opening of 1896. In his parish, one hundred miles by fifty, are fourteen chapels, but in more than two hundred villages there is no chapel.

IN San Ning, Canton province, where, four years ago, Christian services were held in a dark shop on an obscure street, a superior church building was dedicated last September, one hundred and eighty men and women joining in the songs of praise. The building includes a chapel 100x25 feet, a social hall, and a schoolroom. The cost was over $5,000, of which (save $300 from a gentleman in California) every cent was contributed by Chinese.

LETTERS have arrived giving particulars of the death of Rev. A. W. Marling. By a kind providence Mrs. Ogden was at Angom, otherwise Mrs. Marling would have been without a missionary associate. The fever, which proved fatal after eight days, was the first attack which Mr. Marling had experienced since his return to Africa. His last rational utterance was to join his wife in singing "How sweet the name of Jesus sounds," and his grave was made just where the pulpit of the first rude church used to stand. The people showed real grief. His name is known far and wide. He found them fifteen years ago purely heathen, and he has left behind him a Church and many stable Christians, one of the latest being the head man of the town. Mr. Marling took classical honors when he was graduated from the University of Toronto, and his linguistic talents have been nobly expended in re-

ducing the Fang dialect to writing and in furnishing the people with portions of the Scriptures, and other books. There was no physician within seventy miles and tropical rains forbade removal of the sick man in an open boat, the only way out of Angom. There are missionary martyrs who are not slain by the sword.

FAILURE of the rains in India began to excite forebodings six months ago; as far back as July, people were eating grass and roots in certain localities of the Central Provinces. Since then, the drought has steadily increased and the area of scarcity has proportionally extended until famine prospects are now more alarming than in any year since 1877–'78. It is believed that ninety millions of people will need relief this winter. Government seems to be doing all in its power to supply labor for the needy.

EVERY part of India will be affected by the famine, because, in addition to a normal rise in the price of grain, the notorious *bunnias* have combined to create an artificial scarcity, a course which has led to grain riots in many places. Dire diseases shadow the famine track, the worst form of which, the bubonic plague, appeared at Bombay and caused three hundred deaths in one week of October. In Kolhapur district, where the first rains were fine, cholera has been severe.

BY last mail from India comes report of a famine sufferer at Ambala who sold his little boy for five annas (about fifteen cents). A family near Allahabad having eaten nothing for three days, the father sold his son for one rupee (thirty cents) and brought home some maize. The mother cooked it but refused to eat till their boy should join them. She would accept no evasions from her husband and when he finally told her the dreadful truth, she flew out of the house to the Indian woman's last refuge, the well. The husband followed and drowned himself with her.

THE most northern station in the Chili Mission, Tocopilla (To-co-peel-yah), has this year, for the first time, been allowed a regular pastor, a Chilian who is highly esteemed by our brethren. The place is the port of a large nitrate region and he holds services among the thousands of employes of the nitrate works. Hitherto the gospel has been preached in Tocopilla by visiting missionaries, and especially by Mr. Harry Fraser, a Scotch business man living there. In a room of his house the company of believers meet for worship, a chapel of their own being their present aim and hope.

FIRST to approve the new Monthly Meeting topics are our missionary friends. "I am much interested in the new plans," writes one, "especially the subject 'The Holy Spirit and Missions.' This is our one need and the Church at home ought to unite in asking this great gift." Another says; "Just what we want—we in the field and we at home." "Success to the new method for '97," writes a third. "Let the Church at home read what we write, that missions may be the live thing to you which they are to us."

"A GOOD share of the loss of interest in foreign missions is due to," —— but there is *not* a loss of interest, as far as we can find, dear Doctor of Divinity. Wherever we come into touch with Christian people, foreign missionary interest appears to be on the increase and increasingly intelligent. "Why have subscriptions to WOMAN'S WORK FOR WOMAN fallen off?" —— They have *not* fallen off, dear New Jersey friend.

SINCE December came in, the Treasurer of WOMAN'S WORK FOR WOMAN has been nearly snowed under by a shower of renewal subscriptions. We heartily thank the host of individual women who have so promptly re-subscribed for 1897, and, especially, Secretaries of Literature whose patience, zeal and consecration all appear in the lists which they have forwarded. In many towns, as in Bowling Green, Ohio, every subscriber has renewed, and the list has nearly doubled besides; or, as in Redlands, Cal., all renewed and more than doubled with new subscribers. In Milton, Pa., all the nineteen subscribers renewed and two names are added.

WHEN a missionary on furlough has her temporary address at "156 Fifth Ave., New York," it is necessary to direct her letters in care of the Board of Foreign Missions, or of some individual who is permanently at 156, for about one thousand persons occupy the Presbyterian Building, by day. "In care of" is superfluous in addressing those whose offices are at "156."

*The Holy Ghost has ten thousand Pentecosts in his gift, and he who began his divine work by revealing to the men of Parthia, and Media, and Mesopotamia, and Arabia, to the strangers of Lybia and Egypt, and Crete, and Rome, the wonderful works of God, bringing into the Church three thousand souls in one day, has given us in this an earnest of the method in which to the men of every race and tongue he shall fulfill his promise, "I will pour out my Spirit upon all flesh."* ARTHUR MITCHELL, *in 1885.*

## THE HOLY SPIRIT IN FOREIGN MISSIONS.

### A CHAPTER OF TESTIMONY.

PERSIA, OROOMIAH.—An incident relating to my husband was written down for me by a mountain priest of the Old (Nestorian) Church. He gives the story, as the repentant robber himself gave it to him, and it is as follows :

"I heard that an American gentleman was hiring animals to go to Dizza, Gawar, on his way from the mountains of Koordistan to Oroomiah. I went and saw him and his loads and his companions, and I knew that I could easily rob them on the roads. I got animals and hired to them very cheaply, and we fell upon the road. When we had reached a favorable place I began to complain and quarrel about the price. Satan filled my heart and I determined that I would both rob and kill them.

"Then the small gentleman with sandy hair said, 'Very well, we will first pray, and then you can strip and kill us if you want to.' I allowed them opportunity for this. He opened his book and read, and spoke some words of counsel. My heart was pierced. I decided that I would not kill, but only rob them. Then he prayed. A trembling seized my body. I could scarcely wait until he stopped praying. When he finished, I threw myself at his feet and begged forgiveness. I repented of my evil deeds and resolved that never again in my generation would I injure any man. Then I went on the road rendering him service with joy, as if I had been a herald of one of God's angels and not of mortal men.

"When we came near Dizza I began to fear lest he should give me up to the officers of the Government to be punished. I asked the servants and others about this. They all assured me that these men always kept their word, and as they had forgiven me I had no reason to fear.

"Again I went and threw myself at his feet and begged pardon. He prayed with me and repeated his assurance of pardon, and gave me three times as much money as he had promised to.

"And this was the way of my repentance." *Sarah J. Shedd.*

SYRIA, BEIRUT.—A bent and wrinkled old woman appeared for the first time at the missionary's door. It was bitterly cold and she was happy enough to sit by the stove, as the lady ministered to her evident want. In a few days she came again, and after being warmed and fed, she said, "All these things are good, but I am an old woman and the grave looks dark before me, and I want rest here, *here*," — baring and beating her breast, as she turned to the lady with almost despairing entreaty. She was told the old, old story, ever new to each needy heart, and her family said later that all night they heard her repeating the short prayer which was taught her. When she next came, her first words were, "I've found it, I have rest now." All her life having been spent in the superstitions of an Oriental church, this work of the Holy Spirit was the more evident.

A tumor made the last four months of her life one long agony, and once she cried out, "If the Lord loves me, why does He let me suffer?" but soon, "Will He forgive me for saying that—I know He loves me."

As her end approached, the family sent for the priest and tried to place a crucifix at her head; but she murmured, "I want nothing, only Jesus," and her last words were, "Lord Jesus, receive my spirit." *Mary Bliss Dale.*

CHINA, SAM KONG.—The work of the Spirit has been manifested in the changed lives of many converts. One example will suffice.

A secondary wife, a widow, came to Dr. Machle, for treatment for lupus. When the foot was nearly well, she went back to her late husband's house and her

life of drudgery. The male relatives talked of selling her as a wife to some other man, to pay family debts, but before this was accomplished she had a relapse, as the doctor had feared. How to keep her from field work or climbing the mountains to cut grass for fuel, how to prevent her sale, were questions with us.

She was about thirty. Her face, never beautiful, wore a sullen expression, the result of a life of thankless toil. Such women can seldom use the needle. Here, she was taught to do coarse mending and making garments for the little boys in school, and, as she grew stronger, she took charge of their persons, clothing, bedding, cooking, and seemed happy to think she could learn anything. Gradually her expression softened, her fits of temper were fewer, she entered the Church.

For lack of room she was compelled to occupy a part of one devoted to women patients. Sometimes this was very disagreeable. Once when we were put to our wits' end by the unspeakable untidyness of an Iu woman, Sam Mui looked very cross, and scolded too, and no wonder. But when, to comfort her, I said, "It is dreadful, I know, but the poor woman is very sick and knows no better, and we shall bear this for Jesus' sake," her face cleared. This is only one of many times when "For Jesus' sake" made things endurable to her.

After becoming a Christian, she revisited her family, and took some books, though she could not then read. The younger men of the family were unkind to her, but the grandfather said, "The books are good, and Sam Mui is a different and better woman since she has learned the doctrine." Many notice the great change in her. The soft touch of her hand is grateful to one in pain, and I could not well conduct my school without her conscientious and efficient service.

*Louise Johnston.*

JAPAN, TOKYO.—The son-in-law of Deguchi San, the Bible woman, has been directly under Christian influence for fifteen years, at the same time having his home with her and thus brought into daily contact with her holy life and faithful care for his soul. But all seemed only to harden him, for his dearly-loved vices kept him from yielding to the Lord. He drank every day of his life, and occasionally took too much. On account of this habit, he was not above stealing a little when he got the chance. His life was far from pure and good and you may wonder that we employed such a man, but we did it for Deguchi San's sake and in the hope that he would yet be brought to repentance. At the same time, he was capable and did his work well.

About five years ago his first child was born, a boy, when he was nearly fifty and his wife over forty. This was a great and happy event in his life, and for a time his heart seemed softened and yielded to the Holy Spirit's influence, and we all rejoiced greatly. But before long, he was back again in his old ways and took to drinking worse than before. Two years ago things became so bad that we had to tell him that the end had come to our patience, and that, perhaps, even the patience of the Heavenly Father might not always be granted to him.

The man seemed, at last, to come to a realization of what his habits were leading to. He began to grow thoughtful, then resolved to give up drinking. Deguchi San took good care of him during the period of weakness he experienced in the effort, and prepared a medicine that helped him. Soon, instead of hating her, as before, and being a terror to his wife and child, he became kind and thoughtful for their comfort, and his goodness while about his daily duties at the school was simply pathetic. He became very humble, and could not do enough for us all.

But the Spirit's work was most plainly seen in his willingness to attend family worship at the school and at his own home, and in his desire to go to church. This had been going on for a year and a half before he spoke of joining the church, but on the first Sabbath of this last July he was baptized, and his little boy at the same time, the wife being already a Christian. Deguchi San tells me that now, during her absence, he, his wife and child have family prayers, and this means much, for they are both ignorant and can hardly read, so it is only their faith that sustains them. *Anna K. Davis.*

SIAM, BANGKOK.—In one of my trips up the country a woman, called Maa Ame, came and begged me to see her sick child. The native doctor had told her it could

not live, and she feared it was dying. She said that at the meeting I told them of the love of our Saviour, and when she heard me pray to Him, she felt that He would give me power to help her child. While attending upon the child I was teaching the mother, and when I left, Maa Ame said she wanted to love and serve this Saviour who had done so much for her in making her child well.

Two years after, when my brother visited this place, a man came to his boat one evening and begged him to go quickly to his niece who was dying. My brother said he had no medicine but would go. He found the room full of men, some of them partly intoxicated. As he approached the sick woman, her uncle said to her in a loud voice, "You must trust in the Lord Jehovah; you must call upon Jesus to help you."

My brother asked if she knew the Lord Jesus. She replied that I had taught her two years before and she had been trusting Him ever since. This was Maa Ame. Her mind seemed clear and her faith strong in that trying hour. Her father and brothers, who were Buddhist priests, came to see her, but she would allow no heathen ceremonies. My brother prayed and talked with her. The next morning she was better, and later she entirely recovered.

The first time this Siamese woman ever heard of a true and loving Saviour was during my visit to her, and that was all the teaching she had received. It was no human power but the power of the Holy Spirit that worked in her, converting and keeping her strong in the faith amidst that awful heathen darkness.

*Elizabeth A. Eakin.*

India, Allahabad.—"It is the Spirit that quickeneth," and thus did it enter into the experience of one who for months had been reading God's Word.

The missionary preached from "Behold I stand at the door," and in her accustomed seat sat an earnest listener, through whom the Spirit was to give the message on the following day. Sitting down in front of one still in doubt, that listener said, "My sister, the Padri Sahib told us yesterday how the Saviour stands knocking at the door of our hearts and we are the ones to blame if the door remains shut. You are still in the dark because you will not let the Saviour in." The woman sat silent for some moments, and then, as if by a sudden inspiration, exclaimed, "The light has come, the Holy Spirit (*Pawitr Átmá*) now shows me what I never saw before. I have kept the door closed when I heard the knocking, but it shall be closed no longer." From that day on there was no drawing back, and, in the beautiful consecrated life which followed, the Holy Spirit was proved to be a quickening power.

There was with us an old man. His petitions in the public meeting were frequently addressed to the Spirit as to a near friend, and we who listened felt that he was indeed "filled" with the gracious Presence. His wife was still out of the ark, away in a heathen village, and for her he prayed both in private and public. It had been a yearly custom with him to visit the village, but each time he found his wife unwilling to "leave all," and each return was made in sadness. One day he came to remind us that the time had come around for his annual visit, adding in a triumphant tone, while a beautiful smile lighted up his countenance, "The Lord is going to give her to me now." Three weeks' leave of absence was asked for, the village being distant over two hundred miles, and with his packet of Scripture portions and tracts in hand, the journey was to be made, mostly on foot. Thus we started him off, promising to follow him with our prayers. The appointed time passed and instead of one returning there came two, and it was my joyful privilege to open the door and bid them enter. Both are now nearing the sun-setting, but walking in the light of love and hope and faith.

(*Mrs. Jas. M.*) *S. P. Alexander.*

China, Ningpo.—A rugged old boatman, too deaf to hear anything except what was shouted into his ear, was to me an extraordinary example of the work of the Holy Spirit on the pagan heart

The seed-sower was our faithful Bible reader, Mrs. Mô (Maw). The man had not learning sufficient to understand the New Testament, therefore all the instruction he received, besides what she shouted into his ear, was from the hymn-book.

It was at Mrs. Mô's day school that I first met the old man. "He is a believer," said she; "he comes to read the

hymns, in which he finds great delight."

He came forward to greet me, and, by pantomime and a few words, proceeded to tell me of his new-found joy. He opened his book and pointed to the character for 'God'; his countenance aglow with joy, he reverently raised his eyes heavenward. Like a flash, his face assumed a grief-stricken appearance, and, smiting his breast, he exclaimed, "I am a sinful man, a sinful man." Pointing to the characters for 'Jesus' and 'Saviour,' again the joy of his heart changing his face so as to make it almost grand, he exclaimed, "My Middleman, my Saviour, saves me, a very great sinner. What joy!" He then pointed to the characters for 'Holy Spirit,' and, clasping his hands on his breast, ecstatically exclaimed, "Abides with *me*,—teaches *me*, a very ignorant man."

"Is it not wonderful," said the seed-sower, "that this ignorant man has been able, with only a few shouts into his deaf ears, to understand and accept the 'Happy-Sound doctrine,' when many intelligent and educated persons, with whom one talks and pleads for days and months, cannot grasp the idea of redemption through Jesus? Verily he, though deaf, has the hearing ear." "Not by might nor by power, but by my Spirit, saith the Lord."

*Frances E. Butler.*

## THE HOLY SPIRIT SUSTAINING.

[Mrs. Roberts' death had occurred in Africa, May 30, 1896.]

AUGUST 8.—I wish to bear personal testimony to the keeping power of the Holy Spirit, that all of these days He keeps me in joy and peace, without soul hunger or thirst. And I know that He will supply my every need for a life of active earnest service, as I trust Him for it.

SEPTEMBER 26.—Happy is the man who can clearly distinguish between the two forces which ask for the control of his life, the Holy Spirit or selfishness. Our self is not truly satisfied with anything that we do, or that anybody else does, or that God does. Instead of being satisfied when pleasant things come, it complains because they were not sent some other way or some other time. If our self had the whitewashed earth with a fence around it, there would still be complaint. The man working for himself is doing a very small business. The only right that self has is to be hung, and what a growl there is at the prospect. But the Holy Spirit has the right to swing self up and free us. It may hurt our dear little self to be treated so, but it hurts ten thousand times worse to keep self. It feels good to be hurt, if by being hurt we can be free; just as a surgeon's knife gives pain that there may be health.

It is the right of the Holy Spirit thus to free us for we do not belong to self: "Ye are bought with a price." Just as it is the right and great joy of every true husband to do everything in his power for the happiness and comfort of the one who has given her life to him, so "thy Maker is thine husband" and the Holy Spirit has the right, as the Personal Representative of Christ in this world, to be trusted to supply our every need to His infinite joy, and Christ shall see the travail of His soul and be satisfied. And, as we not only believe Him but trust Him, there is no self to be resigned or pleased, but we are satisfied with Him and with all that He permits to come to us or to our beloved ones. He will bring us into suffering, but it will be with Him and not with self; we shall have a cross, but there will be no self under it to be irritated by it and it will be borne in His strength. Hard things become easy when He bears them, for He does not have a hard time to do anything. Our life will be like the boy whistling in school, he did not whistle, "it did itself." We shall have a spontaneous life free from self. We need not fear to trust Him so for He loves us infinitely more than self can, as much more as He is infinitely greater than self.

In nothing does the Holy Spirit bless the application of this principle, in our lives, more than in our relations to our beloved ones. Awful is the bondage of human love, based on selfish gratification; but if, like Abraham of old, we first give our dear ones to God, He will give them back to us in a way that He knows best, sanctifying and purifying to us every relation, whether that of wife, or child, or parent, brother, sister or friend. And when He calls them, we shall know that He is not robbing us, He is simply taking His own to their joy and reward.

*Oscar Roberts.*

WOMEN ON THE HOUSETOPS IN TABRIZ WATCHING A PROCESSION.

The Citadel called the "Ark" in the distance on our right.—(See WOMAN'S WORK, Oct., 1889).

## PROCESSIONS IN PERSIAN STREETS.

OUR picture represents the funeral procession of an Armenian Bishop in the streets of Tabriz. In the foreground are Mussulmans, easily distinguished by their lambskin caps, and the white turbans of the *mollahs* just behind them. These are followed by musicians, and then comes a file of soldiers on either side of the street. Most of these were in attendance by order of the Crown Prince, who sent them out of respect for the Bishop, who filled the office of civil and ecclesiastical head of the Armenian population. In the distance may be seen men of his own faith, bearing, in an open coffin, the body of the dead Bishop decked with all the insignia of office. At the grave these emblems were removed. Several times on the way to the cemetery the company halted, a rug was spread in the street, the bier rested upon it, and prayers were chanted. From the roofs Armenian women watch the funeral *cortege*, with their head-dress drawn over their faces so as not to be seen by Mussulmans below. Women never go to the grave, even for the funeral of a near relative.

Many a time at night we have been awakened by the fife, or bagpipe and drum, and have gone to my street window to see an Armenian bridal procession pass. They usually have one or two large torches which make a bright illumination. Some are provided with candlesticks surmounted by glass globes which keep the light from blowing out, and others have paper lanterns. All centre around the bride and bridegroom who advance slowly, hand-in-hand, and are thus taken to the church for the marriage

ceremony. Often some one sends off a sky-rocket as they pass along, singing national songs. Sometimes an enthusiastic friend of the bridegroom will stop the whole procession to dance before them.

On one of the first warm days that often come in the beginning of March, we may see a queer company passing through the streets,—a number of young Mussulman men or boys, scantily dressed but ornamented with dunce cap, beads or feathers. They dance and sing and are supposed thus to announce that winter is over. People laugh, and some give them a *shai*, for joy that cold weather is past.

The ordinary Mohammedan funeral is with little parade. The body is unclean, and is hurried away as soon as possible. What they fail to have on such occasions, they make up for by devoting themselves to processions during the time of mourning for Hassan and Housain.

*Mary E. Bradford.*

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TO-DAY, June 22, we have witnessed one of the most awful scenes. This is the month of mourning, or the *Moharem* of the Shiah Mohammedans, and to-day was enacted the grand *finale* of a month's practice. Night after night we have been kept awake by the mournful music of fife and drum, and cries unintelligible to me. At 8 A. M. to-day these bands began their parades, and, in our part of the city, continued streaming towards the mayor's for more than an hour and a half. Men were lined in single file on one side of the street, each wearing a white muslin shirt over his clothes. With bared breast, each moved sidewise, carrying in one hand a long knife something like a sabre, and, with the other, clutched the girdle of the man to the left. The heads were all bare and clean shaven, except for one tuft on the very top. Blood was streaming from their heads. A barbarous sight that made one turn pale and wonder how people can say Mohammedanism is next to Christianity. Other bands of men were dressed in black, with backs completely bared. Many of these were Arabs and each carried in his right hand a club of chains, linked together, much as woven wire dish-cloths are, at home. With these they were beating their backs, and crying to Housain and Hassan. It is too awful to think about! Little boys of six years and up were also in the bands and were carried away by the frenzy. We saw one man being taken home, dead.

Yet are we bound by law so that we are unable to proclaim the Gospel to such a people. We need additional effort in the way of prayers that religious liberty may be given them.

*May Wallace.*

## NEW LAWS FAVORABLE TO WOMEN EVEN IN AFRICA.

A FEW days ago our Kombe king came down from his headquarters at Bata to hold the semi-annual meeting of parliament, and, after very animated discussions, three or four new laws were promulgated, all bearing upon improvement in the condition of women. So, you see, this is becoming the burning question of the day even in Equatorial Africa.

Some of the Christian representatives were in favor of having payment of dowry, which means purchase of wives to be held as slaves, entirely abolished. Others felt that the mass of the people were not yet prepared for such an innovation, and the attempt to enforce such a law might only lead to rebellion. So it was decided that the amount of dowry be sensibly decreased and no more infants should be betrothed to grown men. They are to be left free until they have attained an age when they are supposed to be capable of making choice for themselves in this most delicate matter.

Then, heretofore it has been a law as binding as that of the Medes and Persians that in case a man dies his wife must be inherited, like his other property, and compelled to marry such member of the deceased husband's family as shall be decided upon in council by the male relatives, irrespective of any choice on her side. If the woman should have sufficient spirit to rebel, she would be ostracized at once and looked upon as a suspicious character. This custom has been a sore stumbling block to church members, who have come under discipline again and again for marrying polygamists by whom they were inherited, and in other cases where they held out they were subjected to real persecution.

The new law provides that in such cases women shall be left free to make their

own election, whether to remain in the family of the deceased husband, seek some other agreeable alliance, or remain even as they are. Of course if one leaves the family, the dowry paid will have to be returned, or a portion of it according to the length of her service with her former owners. Narrow as this liberty may seem to you, it means much in comparison with former bondage and will, we hope, open the way for perfect freedom. These laws the people have had translated into French and will present them to the administrator, asking his approval, and assistance in carrying them out. Our present king is a Christian, a member of our church, and so far as his light goes he will be in favor of reform. His prime minister has been an apostate for several years, but recent trials have softened his heart and he seems penitent and anxious to return.

*R. H. De Heer.*

BENITO, July 15, 1896.

## THREE, OUT OF MANY, IN INDIA.

THE old woman was seen just at dusk near the mission premises in Ambala City about two years ago. She seemed quite dazed when first found and could give no account of herself, but, after taking some food, she told us that she was a widow and had been living with her daughter seven miles away; that, since her right arm had become paralyzed and she could no longer turn the handmill to grind the flour for the family, her daughter had been unkind to her and finally turned her out of the house. With great difficulty she had come thus far, and had we not taken her in she would have perished by the roadside from hunger and fatigue.

RESCUED AT AMBALA, INDIA.

For a long time she could not seem to understand the simplest teaching and refused to go to church, though she called us God's angels and said we were all so different from any other people she had ever known that she was sure we were from another world. When we would tell her that we owed everything to Christ, that He was willing to renew her heart and make her His child, she would say that she was too old now, but if somebody had come to her village years ago and told her people of these things, then it might have been different; now it was too late. At length she began going to church, and when Rámí (the middle figure in the picture) was baptized, her heart seemed touched. We have faith that some day our old woman will confess Christ, also.

Rámí, too, was picked up by the roadside, one of five widows who were found within as many months near the mission compound—a suggestive fact. Their friends well knew that they would be taken care of by these people whose teachings they despise.

Poor Rámí was very ill when found and several times seemed near death's door, but she was spared and rarely have I seen any one drink in the Word of God as she did. When still quite ill, her great delight was to learn Scripture texts and hymns and, as she grew stronger, she began to learn to read. After several months of instruction, she expressed a desire for baptism which was administered by Mr. Wyckoff the last Sunday of our stay in Ambala. Her clear testimony at that time and her joyful countenance can never be forgotten by us.

The little girl in the picture is a Bible woman's daughter. Her pet name is Muní, but her real name is Piyárí (Beloved) and she attends school in Hoshyarpúr, where Mr. Chatterjee is stationed. When we first knew her, she had a little twin brother and sister and spent the greater part of her time in carrying either one or the other about astride her hip, the native mode of carrying children in India. There was danger of her becoming deformed, so our good friends in the Catskills said they would send her to school for a few years, and now she gives promise of growing into a bright, happy, Christian woman.

*M. J. Wyckoff.*

## MISSIONARIES WHO WENT HOME IN 1896.

*Rev. ii. 10.*

"THERE is singing in the Homeland, canst thou hear it o'er the strife?
The welcome of the martyrs as they enter into life.
There is glory in the Homeland, canst thou see it through thy tears?
For lives laid down, the victor's crown of life through endless years."

Dr. HUGH BROWN of Korea, Jan. 5.
Rev. WM. LANE, China, Jan. 14.
Rev. J. A. LEYENBERGER, China, Jan. 14.
Mrs. HENRY FORMAN, India, Jan. 20.
Mrs. MARIA T. TRUE, Japan, April 19.
Mrs. OSCAR ROBERTS, Africa, May 30.
Rev. J. F. ULLMAN, India, Aug. 10.
Rev. ARTHUR W. MARLING, Africa, Oct. 12.

## THE BIBLE AND FOREIGN MISSIONS.

### THE PENALTY OF DISOBEDIENCE.

"THOSE who trust us educate us," wrote George Eliot, and here, as often in her philosophy, the great writer touched a great spiritual truth.

It is for this that the divine patience and love has placed in our blundering, wilful, faltering hands the glorious responsibility of preaching the gospel to all nations and to every creature. Through loyal effort to save others we are to be educated and uplifted; to be brought into comradeship with our divine Leader.

But, while we recognize the graciousness of the discipline, we should not for a moment forget that the command is imperative, is to be all-embracing in its execution, that there is no indefiniteness concerning the persons who are to carry it out, and that the penalty of disobedience is just as certain and terrible as for other forms of sin.

In the first place, if we fail to accept the whole of this grand trust, we suffer *now* the penalty of inestimable loss, the withholding of spiritual communion, knowledge, power and joy, which are promised to those who do "whatsoever" our Lord commands. "Ye are my friends, if ye do whatsoever I command you."—Luke 15: 14-16.

Material wealth, as well as love, prayer, time and talent, must be consecrated to the fulfilment of the world-wide mission, if we would enter into this supreme blessedness. "If, therefore, ye have not been faithful in the unrighteous mammon"—in the unselfish use of temporal blessings—"who will commit to your trust the true riches?" Faithless, lagging, half-hearted obedience to the great command is the secret not only of a starveling spiritual life, but of the maze of thwartings and hinderings, misdirected effort, partial successes and want of permanency in results, through which the Church is struggling to-day.—Mal. 2: 9; Haggai 1: 5-7. Churches defer obedience until they shall be relieved from debt, internal dissensions, spiritual famine, general business depression. Individuals wait for greater material prosperity or for leisure, intending, when they come, to "look up the whole question of missions and begin in earnest." They are putting off active interest until it may be a luxury. But the command is not to be obeyed as a luxury. Dilatoriness, as well as downright disobedience, brings retribution.—James 4: 17; Luke 12: 47. A negatively good, "well-intentioned" life will not avail us of God's favor at the last, if by our selfish disobedience we have rejected the friendship of Christ. We shall then stand stammering vainly at a hostile door.—Luke 13: 26,27; Rev. 3: 14-16.

All the laws of discipline divinely applied to the individual are exercised in the life of nations. The nation which has nothing of Christ to give to the world must suffer spiritual loss, frustration of effort, physical danger and final ruin. We gaze with horror and pity upon the anguish of Armenia. Yet one of her people has said: "These massacres are our own fault. We, a Christian nation, have lived in the midst of Moslems all these years. It was our duty, at any cost, to give them the Gospel. We have not done it, and God has punished us." If they suffer thus, what must be the "cup of trembling" prepared for the nations which live in the full blaze of

knowledge and opportunity and yet leave millions of souls in darkness?—Luke 12: 48. God will be known "by his judgments."—Ps. 9: 16. The penalty of disobedience is certain and irrevocable.—Rev. 22: 12; Matt. 25: 41-43.

*Lucia C. Bell.*

PORTLAND, OREGON.

## AN HISTORIC TOWN IN GUATEMALA.

As the close of the rainy season, when hill and valley are clothed in green, is the most pleasant as well as the most restful time for a trip to Antigua, Mrs. Gates and I chose that season to visit the old historic city. An early morning hour finds us wending our way through a dense cloud, which enshrouds Guatemala City, to the station where we take the train for Palin. As we steam out of the depot the cloud lifts and mountain and stream and valley are bathed in a glorious tropical sunlight, and warbling birds and nodding leaves all seem to be singing "Praise God from whom all blessings flow." Soon our train is winding through the mountains, now passing groves of cocoanut palm and orange trees; now by lakes and streams where women are standing in the water washing on large flat stones, and half-clothed children are playing in the sand; and now the rows of bamboo huts remind us that we have reached Palin. As the train stops, Indian women in funny little *decollete* waists and bright striped skirts drawn tight around them, crowd the way, selling food and wares. We are packed into the diligence for a sixteen mile ride up, up a rough country road to the Indian village of Santa Maria, where the only track of the white man is seen in the little *tienda* with its rows of bottles, and drunken Indians lying around. Our coachman stops to "refresh" and we don our wraps, for the altitude is high, and patiently wait. This is the highest point of carriage way towards the summit of Mount Agua. From here the ascent is made by mules, in seven hours. The height of this volcano is 12,300 feet above the level of the sea. From Santa Maria we descend with a speed which endangers our vehicle if not our lives, here and there catching glimpses of Antigua which is situated in a picturesque valley at the foot of Volcano de Agua and near the volcanoes of Fuego and Acatenango. From the distance Antigua does not look like a ruined city, as it now has over ten thousand inhabitants and new buildings are constantly in course of erection.

SECTION OF THE CATHEDRAL RUIN AT ANTIGUA.

In 1524 the Spaniards founded Santiago de Guatemala at the foot of Agua. In 1542 this city was destroyed by diluvian rains coming down from the volcano, and they then located three miles away, now Antigua. The new capital took rank among the most important cities of Charles V, but in 1773 a tremendous earthquake shook it to its foundation. The visitor may count forty-five ruined churches. In 1776, Guatemala City was made the capital.

Through an avenue of trees we enter the city of Antigua, and rattle over the rough stone pavement to a nice boarding house, where the landlady herself meets us at the street door and affectionately pats us on the back, according to the custom of the country. As she is seldom privileged to entertain foreigners, we are ushered into her best room, amongst

whose profusion of decorations are pictures and images of saints and angels in three large glass cases. In one case is a bronze statue of Joseph with the babe in his arms, the usual prayer printed above it, beginning, "O Joseph, illustrious and charitable, intercede with thy holy spouse Mary, the Mother of God, to forgive us," and so on. In another case a large doll, elegantly dressed in the latest style, wears an immense lace bonnet, and around are scattered many small images while cherubs are suspended above

INDIAN WOMEN AT PALIN MARKET.

it; this is the *nacimiento* (nativity). One night when I was ill, lighted candles were placed before these images and an image of the Virgin was put on the dining table at my place and candles burned in front of it.

Among the most interesting ruins of Antigua is the Cathedral, the supposed burial place of Dona Beatriz, wife of Don Pedro de Alvarado, conqueror of Guatemala. Much of the walls are standing and you may climb the stone stairs and floors to a great height. Immense trees have grown inside this building, which covers an entire block, and ivy and cactus adorn the walls. The wierdness of the place reminds us of the prophecy, "Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; owls shall dwell there and satyrs shall dance there." The largest monastery is that of San Francisco, whose chapel stands complete except for broken images and disfigured frescoing. Without a guide you would be lost in this ruin, so intricate are the windings through the immense structure. In the convent Capuchinas, we pass through many large halls and up and down many stone steps until we reach the rows of little rooms provided for the nuns. They are wide enough for a narrow bed, a narrow window, a little shelf cut in the wall, and a closet. Down, down we go to the dungeon, and our guide points out the entrances to subterranean passages leading to the monasteries, and a chill creeps over us as we remember of reading, long years ago, the story of "An Escaped Nun." The ruins of *Le Recoleccion*, just outside the city, have been converted into a cattle fold. All these ruins are of solid stone and must have been many, many years in building.

To the old city at the foot of the volcano is a pleasant drive, and the baths of hot, temperate and cold water are beautifully kept and tempting. We pass a plantation where coffee is in process of preparation for market, and many wayside shrines where images are placed on feast days and the processions halt to do homage. Our coachman is careful to drive by and explain the different churches. *They* are the landmarks in this country; every village is founded with a church and named after a saint.

Modern houses in Antigua are built of adobe, plastered over, are of one story with a court in the centre which usually forms a pretty garden.

Our return home is on Saturday, the great market day, so we meet crowds of Indians in gay attire coming in from the surrounding mountain villages, bringing fruits, vegetables and wares for sale. Men carry their cargo on their backs, and women on their heads. One woman has a large basket on her head, a baby on her back, and leads a loaded donkey. Even the children carry a little burden. Among the wares which exhibit great

skill are grinding machines cut out of solid stone and the *loso* wares which are made of clay. These the Indian shapes into a variety of forms, some of which are beautifully decorated by the deft fingers of his squaw.

Near to Guatemala City, we pass a large number of supposed Indian burial mounds of pre-historic interest, from which have been excavated implements of Indian warfare and stone images; two of these resembling Egyptian antiquities adorn the gateway of a modern dwelling.

*Mary W. Fitch.*

ONE OF THE GUATEMALA VILLAGES NEAR THE VOLCANOES.

## A MISSIONARY'S JUBILEE IN INDIA.

Miss Grace Wilder of Kolhapur, closing her annual report, writes: "Mother's strong and clear voice can be heard farther than mine even in this her Jubilee year. As September 20 was the fiftieth anniversary of her arrival in India, we invited our Christian friends to praise God with us. Some one hundred and forty (Maratha) Christians and their children sat down around mother. She spoke feelingly of the past and what God has wrought, and words of love and respect were spoken by some present to her and heartfelt prayers for her were offered."

## THE PLACE OF FOREIGN MISSIONS IN THE WORD OF GOD.

### THE FIELD.

"And God saw everything that He had made, and behold, it was very good." Gen. 1:31.

"God created man in His own image." Gen. 1:27.

"Thou crownedst him with glory and honor, Thou didst set him over the works of Thy hands." Heb. 2:7.

"But now we see not yet all things put under him." Heb. 2:8.

"By one man sin entered into the world." Rom. 5:12.

"Sin hath reigned." Rom. 5:21.

Man "knew God" and yet "glorified Him not as God." Rom. 1:21. Acts 14:17; 17:27. Psa. 19:1.

"The whole world lieth in wickedness." 1. John 5:19, Gal. 1:4.

"There is none righteous—no, not one." Rom. 3:10.

"They do evil with both hands earnestly." Mic. 7:3.

"All have sinned and come short of the glory of God." Rom. 3:23 and 11:32. Gal. 3:22.

### THE GREAT FOREIGN MISSIONARY.

"God so loved the world that He gave His only begotten Son." John 3:16. Rom. 5:8 and 8:32. 1. John 4:9. John 15:13, etc.

"Who, being equal with God, . . humbled Himself and became obedient unto death." Phil. 2:6-8. Rom. 5:19.

"Unto us a Son is given." Isa. 9:6.

"What could have been done more to my vineyard that I have not done in it?" Isa. 5:1-4.

"I have spread out my hands all the day unto a rebellious people." Isa. 65:1-4.

"Look unto me and be ye saved, all the ends of the earth." Isa. 45:22.

"I have sent unto you all my servants the prophets, daily rising early and sending them." Jer. 7:25.

"Last of all, He sent unto them His Son." Matt. 21:33-41.

Oh, mystery of mysteries! "Without controversy great!"

"His Father's home of light,
His glory-circled throne,
He left for earthly night,
For wanderings sad and lone."

"To preach the gospel to the poor." Luke 4:18.

### GOD'S PURPOSE.

He "sent not His Son into the *world* to condemn the world, but that the world through Him might be saved." John 3:17. Gen. 12:3. Psa. 22:27, 72:11, 86:9. Isa. 52:10. Luke 3:6. Acts 2:39 and 13:47 and 28:28. Mal. 1:11.

"That at the name of Jesus every knee should

bow . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10, 11. Isa. 45:23.

"I will also give Thee for a light to the Gentiles, that Thou mayest be my Salvation unto the end of the earth." Isa. 49:6, 42:6, 60:3. Gal. 3:8.

"The earth is my footstool." Isa. 66:1.

"I will make the place of my feet glorious." Isa. 60:13.

"I shall give Thee the heathen for Thine inheritance." Psa. 2:8. Dan. 7:13-14.

"The glory of the Lord shall be revealed and *all flesh* shall see it together, for the mouth of the Lord hath spoken it." Isa. 40:5.

GOD'S COMMAND.

"All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations." Matt. 28:18-19.

"Go ye into all the *world* and preach the gospel to every creature." Mark 16:15. Luke 24:47. Mark 13:10.

"Ye shall be witnesses unto me unto the uttermost parts of the earth." Acts 1:8. Isa. 44:8, 43: 10-12. John 15:27.

"As my Father hath sent me, so send I you." John 20:21, 17:18.

GOD'S PROMISES.

"Lo! I am with you alway, even unto the end of the world." Matt. 28:20.

"Fear not, for I am with thee. I am thy God, I will strengthen thee." Isa. 41:10, 44:8, etc.

"No weapon that is formed against thee shall prosper." Isa. 54:17. Mark 16:17,18.

"All things are yours." I. Cor. 3:21. Matt. 6:33.

"I will be with thy mouth and teach thee what thou shalt say." Ex. 4:12. Jer. 1:7-9. Isa. 50:4. Matt. 10:19, etc.

"Fear not, only be thou strong and very courageous." Josh. 1:7 and 9.

"Hath He said and shall He not do it?" Num. 23:19. I. Sam. 15:29. Jas. 1:17. II. Tim. 2:13.

"Why do the heathen rage . . and the kings of the earth set themselves and the rulers take counsel together against the Lord?" Psa. 2:2.

"The Word of the Lord endureth forever." I. Peter 1:25.

"Behold, the Lord's hand is not shortened, that it cannot save." Isa. 59:1. Num. 11:23.

"I that speak in righteousness, mighty to save." Isa. 63:1.

"The ends of the earth shall see the salvation of our God." Isa. 52:10.

THE SURE AND GLORIOUS RESULT.

"After this I beheld, and lo! a great multitude, which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne, clothed with white robes and with palms in their hands." Rev. 7:9-17.

"He shall see of the travail of His soul and shall be satisfied." Isa. 53:11.

REQUISITES FOR THE SERVICE.

1. *A sight of the King in His beauty.* "Now mine eye seeth Thee, wherefore I abhor myself." Job 42:5,6. Isa. 6:5. Jer. 1:6. Ez. 1:28. Acts 9:4-6. Rev. 1:17.

2. *A sight of man's awful need.* "The soul that sinneth, it shall die." Ez. 18:4.

"Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

"There is none other name under heaven, given among men, whereby we must be saved." Acts 4:12.

"How shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?" Rom. 10:14,15.

3. *A sight of the All-Sufficient Remedy.* "Jesus Christ and Him crucified." I. Cor. 2:2.

"I, if I be lifted up, will draw all men unto me." John 12:32. John 3:14.

"Whosoever will may come."

4. *The presence and guidance of the Holy Spirit.* "He shall teach you all things." Acts 1:8. John 14:26 and 16:8-14.

"Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Isa. 6:6.

"And I heard the voice of the Lord saying. 'Whom shall I send? Who will go for us? Isa. 6:8.

(MRS. B. B,. JR.) LOUISE W. COMEGYS.

PHILADELPHIA, PA.

## MOTIVES FOR SUSTAINING FOREIGN MISSIONS.

WHY should the church of Christ arise and gird on her strength to send great numbers of her sons and daughters to carry the gospel to non-Christian lands? Why should men and women spend their youth and vigor in unfriendly climates, among uncongenial peoples, preaching the message of salvation? Why should the poor of God's saints deny themselves luxuries and comforts that the message may be sent? Why are prayers ascending day and night from the inmost heart of the church that God would gather in his people from all lands? These questions, in varying forms, the world is continually asking of the church. Let us inquire

what motives are adequate to such an outlay of money, men and prayer.

First, and lowest in order, in itself a noble motive, is sympathy for the millions who are deprived of almost every comfort, victims of tyranny, superstition and ignorance, to whom life is wretchedness and death is terror. Even at the close of this nineteenth century from the birth of our Saviour, there are large portions of the earth, densely populated, where it is the ordinary course of things that little children are cruelly treated; women are bought and sold, nominally as wives really as slaves; where ascends to Heaven the smoke of human sacrifice. All this forcibly appeals to the heart of Christendom and awakens zeal to do something that these outrages against humanity may come to an end.

One Christmas morning an English officer came to the house of a missionary in India with his arms full of little parcels of needles, hairpins, scissors and similar articles. He had brought them to be given as presents in the girls' schools. "I do not believe in proselyting the natives," he said, "but do what you can for the children; their condition is awful. Teach them, make them happy if you can."

An intelligent and benevolent woman in one of our working churches had convinced herself that her duties were limited to the home land. Hearing once, in a missionary sermon, an account of the way in which wives of the king of Dahomey were buried alive with the dead body of their husband, her heart was melted with pity. "If your foreign missionary society is trying to put a stop to these horrors," she said, "let me join with you. Let me share the work."

It is not necessary in this age of the world to prove that, where Christianity is introduced these horrors do cease and the whole condition of the people is bettered. Consequently, it is reason enough for all the outlay of missions that by them suffering is alleviated, the degraded are uplifted, cruelties are prevented—in a word they bestow the blessings of a humane civilization.

Another and higher motive than to confer worldly benefits impels the Christian. We know that the root of all wretchedness, wherever found, is sin; that sin curses for this world and for the next; that unless it be removed all betterment of condition is but superficial and temporary. In a way, even the heathen themselves recognize this. Very pitiful it is to look upon their sincere yet vain attempts to get rid of sin; to see the austerities they undergo, the protracted agonies they invent in order to make themselves, as they say, "pure," and to lay up a fund of merit against the day of visitation for their iniquities.

But what sin really is, as revealed in the light of the Bible, they know comparatively nothing of and nothing of the true way of escape from it. This ignorance of the heathen, fraught with such unspeakable sorrow, distresses the Christian, and he longs to tell them how this misunderstood yet crushing burden of sin can be lifted, of God's great love to them and free pardon for Christ's sake of all their transgressions, of a regenerating Spirit—the very power of God—to cleanse and make them whole.

Related to this motive of joy in being instrumental in bringing about such a change in lives of the heathen, is the further motive that we are made, in a special manner, co-workers with the Lord. Our blessed Saviour is Captain of our salvation, Leader of the missionary host. Again and again he speaks particularly of how the Father "sent" him into the world; that his mission is to "seek and to save that which was lost." Other sheep I have," he says; "them also I must bring and they shall hear my voice." How is he "straitened" till "the work be accomplished!" Confronted with such an example and moved by such love, the Christian prays, "Master, let me share this privilege with Thee. At whatever cost make me partaker of Thy love and sacrifice."

Another motive, the greatest of all, is the will of Christ. Rising triumphant from the grave, he proclaims his royal command, "Go ye into all the world and preach the gospel to every creature." To the true disciple this command covers everything. It is the end of all questions, the sum of all motives. He can conceive of nothing more influential, more binding, more sacred, than the will of the Master. He *must* himself go, or he *must* send others in his place. Obedience is here the test of reverence and love.

*Anna M. Goheen.*

## PERSIA.

MRS. S. G. WILSON wrote from TABRIZ, September 1, 1896:

Letter writing is an interrupted effort, and if punctuation marks occurred at every "full stop," many a sentence would be cut into pieces. For instance, to-day: I am nursing my baby through an attack of croupy influenza, which we hope is yielding now to remedies; my other little girl, missing her play-fellow, asks for stories; our guest, Miss Medbery, is just recovering from a severe attack of sciatica; to-morrow the Wright family from Salmas arrive and will be our guests till they get settled as our neighbors; kind friends come in to inquire for our patients, school opens next Monday and the Primary teacher wants directions about her work. So, as the people say here, "My head is mixed." Do not wonder if my thoughts are.

There are

SEVERAL LINES OF WORK

for which I would ask your interest. Our mothers' meeting once a month continues and, besides the social element of tea-drinking and the practical element of sharing new patterns, we are trying to develop a scientific interest in child-study. Miss Harrison's book is being read, a chapter at each meeting with discussion following.

Several times this summer I have been to visit a quarter of the city where the people are more cordial and free than in other parts, and have so enjoyed talks with the women. Men often come in, which makes the women disappear or retire behind their veils, so I tell them frankly, "You men can read for yourselves. I want to talk to these women whom you have not taught to read." When I see them weary and overburdened, little children clinging to them, and busy with their housework, I do not wonder they say, "How can we stop to pray? We have not time." I love to give them just one simple prayer, like "Lord, remember me when thou comest into thy kingdom", and tell them the story of the one who first prayed it and how he was answered. They make the mistake we all do of thinking religion must wait a convenient season, instead of now becoming a part of our daily lives.

I am always impressed with the wonderful simplicity of

THE GOSPEL AND ITS APPLICABILITY

to human experience. To these hospitable people who open their doors to my knock, receive me cordially, put aside their occupations to sit and listen to me, serve me the best the house affords and seem so friendly, it is very easy to tell of the Guest who said: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him." If I could only make them see that the same trust and cordiality shown to Him would bring them His abiding communion!

We made a call not long since on a princess who has gone now to the capital, following the new king as so many have done. She, her daughter and maids were all dressed in black, as it was the month of mourning. Although her house was dismantled, she gave us elaborate refreshments, tea and sherbet and all the fruits of the season, treating us with the greatest friendliness. Womanlike, she brought out her new dresses to show, all of her own cut and make and very tasteful and neatly finished, though gorgeous in color according to our taste. Mrs. L. D. Wishard had called on her with us, during her visit here six years ago, and had lately sent the message that she was praying that she might meet her in Heaven. The princess answered: "Tell her I pray I may not only meet her in Heaven, but again here on earth." So she outdid us, she thought, in politeness, and never seemed to realize the earnest meaning of the message. So, for these Persian women, blinded by ignorance and poverty or by wealth and luxury, I ask your faithful prayers.

## INDIA.

MRS. NEWTON wrote from ALLAHABAD, Sept. 16:

I had a most cordial welcome back to the school and Miss Morrow relinquished her post of Chief with great satisfaction and took her old place of Right Hand as naturally as though she had always

held it. Outwardly the school has flourished, and is now larger than ever before. Every hole and corner of sleeping room is full, too full I sometimes think. I spent my summer

VACATION IN DARJEELING,

and had a pleasanter six weeks there than I have ever had before in India, though I have had some very pleasant vacations these last years. Darjeeling combines the charm of tropics, temperate zone and arctic regions. Before one (when the clouds lift enough to let you see them) are the everlasting snows of Kinchinjunga and its neighbors, especially Nur Singh (The Home of Light), a peak which is always, they say, dazzling white, even when higher mountain shows bare patches. At one's feet are tangled growths of tropical forests, ferns and orchids, and this in a climate neither cold nor hot during those broiling summer days of the Plains.

The people interested me intensely. They are strong, sturdy mountaineers, so different from the Plains people. Four men carried me about and never panted or seemed tired at the steepest hills. Very few of the people with us (all missionaries) understood Hindustani, and these men were delighted with my ability to understand and talk with them, and I enjoyed their ready wit even if it was saucy at times.

No one omits the railway when writing of Darjeeling. It was our joy and delight. We always went to see our friends off (they came strangers, and went friends), and we lost no opportunity to enjoy it. For nervous people I should think it might be a wee bit alarming at first to creep along the edge of precipices and realize how easy it would be to precipitate train, passengers and all to the depths below. But that sort of thing exhilarates me—the touch of apparent danger is just enough to excite. Really there is no danger; the train goes at the rate of nine miles an hour! Just fast enough, I assure you, for the place. It makes wonderful twists and turns and circles and reverses. It is said to be a triumph of engineering skill.

Last but not least in the list of attractions was the company at the

"HOME FOR MISSIONARIES,"

where I boarded; missionaries from the United States and Canada, England, Ireland and Scotland, Germany and Australia. All were so friendly. I started up thinking I had but a slight acquaintance with two people at Darjeeling. Before I was in the Home twenty-four hours I knew everybody and was included in parties of all sorts, and really had no time left for the work I had brought up with me. I came home July 1, feeling splendidly well, but it has been very hot this year—no rainy season, only a few scattered showers—and strength and energy have oozed away till I just get through the work that must be done.

IMPENDING FAMINE.

When you get this our hot season will be over and we will have revived, I hope, but we are facing a terrible fear. The rainy season crops have come almost to the harvesting and now are drying up. Some are already lost, especially the rice crop of Bengal, the staple of food for millions. Cold weather crops cannot be sown, the ground is so dry and hard. If this extended to only one province the outlook might not be so serious, but from the Punjab to Bengal, through the usually fertile valley of the Ganges in Central India, famine seems to be impending.

## AFRICA.

MRS. SCHNATZ and her husband were at Gaboon when Mrs. Roberts died, having gone down, for a change, after suffering from fever in the spring. She wrote from BATANGA, September 21, 1896:

After our return from Gaboon, our hands were full of work. Although the change and rest were very beneficial, we were happy to get back. It is a privilege to be in the service of our Master and we feel it particularly after having been compelled to lay aside work. We are drawn very close to our Saviour out here in Africa, and these experiences bring us nearer to Him every time.

The loss of our dear sister, Mrs. Roberts, from our midst was indeed a great one. She was a very faithful worker and very cheerful under all circumstances. I believe she worked too hard, as many patients came here to be treated. This together with her household duties was too much and then, just before her sickness, she had been attending three of us missionaries, none of our fevers being slight.

A CHARGE TO KEEP—TWO CHARGES.

Since her death I have been given charge of a little native girl, Dibati by name, who was given to the mission by the district commander. She comes from a tribe called Gila, about twenty-four days' journey from Batanga. Her father gave her away to a trader, who again gave her to a government official of Yaunda and he, in turn, gave her to Herr Von Oertzen. She is very bright and there is much in her to be brought out; but she is often inclined to be wayward and disobedient. I hope and pray the Lord will open her heart and make her a useful servant for his cause. She understands Kroo English very well. Her sewing for a girl as young as she (seven or eight years) is very good and she shows a desire to learn many things about the house. Her physical strength is something wonderful. She can lift a bucket of water, put it on her head and walk along as though it were nothing. As there are no girls within a half hour's distance from here, with whom Dibati could associate, we decided to take another

little girl, Divaha, as a companion. The latter is not as bright as the other but more mild in disposition. Their characters are entirely contrary, so they get along splendidly. We love these little girls very much and want you to join us in praying for them.

ROUTINE.

To give you a general idea of what I do, let me say that I take my language lesson the first thing every morning, when I usually feel the best. Besides, my instructor helps Mr. Schnatz in the school and I like to have him when he is not over-tired with teaching. After lesson I see that my steward or house boy is attending to his duties, after which I sometimes work at the "books," as Mr. Schnatz is Station Treasurer. I then attend to the dinner, giving orders to the cook and doing those things which I cannot trust him to do. It may seem strange to you that I have so many servants, but out here one person will do only one kind of work and then they will even ask for an assistant, but this I never allow unless there are many people here, such times as mission meeting. A few weeks ago my cook asked for an assistant which I refused, so he took one of his own accord and is paying him out of his wages. We employ boys in preference to women because the girls are betrothed and would have to go as soon as the husband finished paying the marriage dowry. Besides, they are more accustomed to do gardening than housework.

One afternoon each week I devote to the towns, either going from house to house or holding a meeting for the women. I find this work particularly necessary and want you all to help me with it in your prayers. I cannot go as often as I would like, as I do not attempt it if I am not well or if there is a heavy rain. I speak through my teacher who is a very efficient interpreter. Since my sickness I cannot walk very far, so I have a hammock attached to a long pole and carried on the shoulders of two strong men. If both keep step I like to travel this way, but if not, the jolting gives me a headache.

Dr. and Mrs. Cox arrived on the 3rd of this month and we are very thankful to have them with us.

## CHINA.

MRS. E. C. MACHLE wrote from SAM KONG, in Canton field, Aug. 17:

Yesterday we had forty-one women and girls in Sunday-school. In my class were two women of the neighborhood, for one of whom I had long prayed that she might be willing to hear the Gospel. The glad tears came to my eyes as I noticed how attentively she listened. Once when I spoke of how afraid a certain woman, now a Christian, used to be of evil spirits and how she always looked under her bed and trembled in the dark, this one nudging, her companion said, "That is just like we do is it not?"

ONE OUTING IN TEN MONTHS.

A few weeks ago I went with Dr. Machle to Lien Chow, he on the donkey and I in a chair. We passed on the outskirts of two small groves through which I enjoyed walking very much; I could almost believe I was over in New Jersey for a day's outing.

The people soon found out that some one besides the Doctor had come. At first I did nothing but answer questions; the women were not at all rude and I enjoyed talking to them. One of the men standing around began to talk to me and when I appealed to the women, asking if it was their custom and telling them it was not ours for a strange man to address a woman he did not know, they one and all assured me it was not their custom either, and a number of the men laughed at him, so that he actually felt ashamed and went away. I had taken one of our Christian women with me whose home is not far from Lien Chow and she bore testimony to what Christ had done for her, and told the women that when she became a Christian she did not know how she would live as her people refused to have anything to do with her; but now she has her reward as they have come more than once to hear the doctrine.

Dr. Machle is using the little house on the property under dispute for a dispensary. We found a number waiting there. The Bible woman talked to them, we sang a hymn, after which I talked for a long time. Then they asked me to read. They think it is wonderful for a woman to read.

This is the first time I have been away from home since we came from Canton last October. I think that I drank about fourteen cups of tea before we started for home.

The other day Dr. Machle's teacher overheard two men recounting what the doctor could do. One said: "He has an instrument with two sorts of pieces which he places on each side of a man's head and bores away in, after which the man gets up, says he is well and walks out." Evidently he meant the electrical machine. "Yes," the other one said, "a man goes to him with a big boil, can scarcely walk, he takes a knife and cuts it very deep and in a few minutes the man is able to carry things as before." When a Chinese once begins to have faith in the foreign doctor he doubts nothing.

## LAOS.

MRS. DENMAN of CHIENG MAI writes, Oct. 10, about the school-girls:

There are ninety-eight in all, seventy-seven of whom are boarders. Of these nearly two-thirds are professing Christians and about half are Christian Endeavorers. These girls sing very nicely. They learn the hymns and, when school is over, go to their homes and teach others what they have learned. This is a very good year in the school. The Misses McGilvary are in charge, during Miss Griffin's absence.

There are three assistant teachers, all old pupils.

We have very good singing in church, now that both schools are in session. Mr. Harris is Superintendent of Sabbath-school and it is a school to be proud of. Two weeks ago, the first Children's Day exercises ever held here were given as an experiment. The church was decorated with graceful palm leaves, and roses on pulpit and organ. The children, trained by Miss Ghormley, did their parts beautifully. The people were delighted, and some wanted to know if we could not have it every Sabbath! Poor people! They have little to make their lives bright.

Dr. Denman and Mr. Harris left for Chieng Hai to-day. They go to prepare the way for our final flitting. We are very happy over the prospect of increased usefulness. We need, and ask, the prayers of friends at home for my recovery. Dr. Denman will be away either five or six weeks on this trip. At the first of the year he was away ten weeks.

## MEXICO.

Mrs. Wm. Wallace writes from Saltillo, Sept. 23:

Let me welcome you to our home, "Next-door-to-Paradise," which we think the snuggest, cosiest, happiest home in any land. The Wallace part of our mission circle consists of "us four and no more," at least we shall be four when "Grandpa Wallace" comes to live with us. He is in Zacatecas where he has been a missionary for nearly twenty years, but now that we are so near he is going to make Saltillo his headquarters and work the Zacatecas field from here.

Our girls' school, church, and "Next-door-to-Paradise," are in the same block. We call our home by this name because the mission school is such a Paradise of a school and we are just "next door." There are about forty-five of as fine Mexican girls as can be found anywhere, who board at the school. Besides, there are a few day pupils. Miss Wheeler and Miss Johnson have charge of the school. You can imagine how I enjoy being near them after having been buried alive in Guerrero, never even seeing a white woman while we were living there.

### TRAVEL IN THE MOUNTAIN STATE.

Now for Guerrero, which is what you asked me to tell you about. Mr. Johnson has just come to Mexico to take charge of the Guerrero field. For the present, he will be with Mr. Woods in Mexico City. Next month, he, Mr. Brown and my husband make a trip into Guerrero. Mr. Brown spends his vacation in that way, helping with Bible conferences and working with all his might, as he does all the time. I'll tell you how we took the trip a year and a half ago.

We rode by train one day from Mexico City to Puente de Ixtla, then the railroad terminus. Guerrero was then a State without a railroad, but they are now building one which in time will run through Chilpancingo on to Acapulco. At Puente de Ixtla, according to previous arrangement, we found awaiting us horses and saddles ready for a four days' ride to Chilpancingo. By riding early and late we could have made the journey in three days, but being my first long trip, Mr. Wallace wished to initiate me by easy stages. Then, too, it was quite essential that the Object initiated reach Chilpancingo alive, *live* missionaries being what Mexico needs. Well, we rode and we rode and we rode. Over mountain paths, the stoniest ever seen, up hill, down dale crossing and recrossing water courses which "didn't course," as Mr. Wallace said, for it was during the dry season that we made our famous tour. At night we put up at some hut along the way or, better still, set up native beds under a shed in the yard. It was cooler than a close shanty, though chickens would roost over us and under us, not to mention rooting pigs and the melodious bray of burros. It is rather disturbing the first night, but by the second one you are too tired to care what happens.

### COMPENSATION.

For fear of discouraging you from ever becoming a missionary in Mexico, I must tell you some of the nice things. The moonlight and early morning rides, when the air is fresh, the scenery—yes, there is a law of compensation. Then, monotony was varied by stopping and holding little services, or having morning prayers under some tree by the wayside. In some of the ranches and towns were little congregations of Christians, and at Tuxpan we stayed over Sunday with the pastor. Every where was a warm welcome. Though strangers to me, Mr. Wallace had visited them all many times before and none seemed strangers. Mexicans are very hospitable and everything they have is yours.

The last day seemed longest of all. I was so anxious to see the place which was to be home that it seemed as if I could not wait. At last, as we were coming to a turn in the road, Mr. Wallace said to prepare for my first glimpse of Chilpancingo. We made the turn and there it was, the typical Mexican town, beautiful at a distance, before one gets near enough to see and smell the dirt. Chilpancingo, though, is cleaner and has better drainage than the average Mexican town. Being so high, it is a trifle cooler, too, and with mountains on either side and the never-failing white spires of the never-failing Roman Catholic churches, it was as picturesque and restful a sight that late afternoon as I have ever seen. We rode up to the mission house which we afterwards called "Hull House" and were at last at home in Mexico. Some of the church people were there to greet us and, after taking off our tall peaked-crown sombreros, we sat down to rest and take a cup of chocolate.

# HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR FEBRUARY.

**General Subject—The Evangelistic Missionary Work.**

(a) The supreme missionary object.
(b) Chapel preaching.
(c) Street preaching.
(d) Itinerating.
(e) House-to-house visitation.
(f) The vastness of the field.

**Prayer** for Secretary Speer's complete restoration to health and the future direction of his missionary journey; for all Missionaries ill upon the field, whether yet reported at home or not, and for those who are detained in this country for health reasons.

[For summary of results of Evangelistic labor, see *Foreign Missions After a Century* by Dr. Jas. S. Dennis, p. 325. Same volume, Lecture II, upon (f) above.]

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A LITANY.—The Holy Spirit.

"Seven lamps of fire burning before the throne, which are the seven Spirits of God."—Revelation, 4:5.

O God, the Holy Ghost, who art Light unto
Thine elect,
Evermore enlighten us.
Thou who art Fire of Love,
Evermore enkindle us.
Thou who art Lord and Giver of Life,
Evermore live in us.
Thou who art Holiness,
Evermore sanctify us.
Thou who bestowest sevenfold Grace,
Evermore replenish us.
As the Wind is Thy Symbol,
So forward our goings.
As the Dove,
So launch us heavenwards.
As Water,
So purify our spirits.
As a Cloud,
So abate our temptations.
As Dew,
So revive our languor.
As Fire,
So purge our dross.

—From *The Face of the Deep*, by *Christina Rossetti*.

## CHEAP MISSIONARIES.

NEVER before to-day have the advocates of cheap missionary labor clamored so loudly. Hardly a week passes in which one does not see, or hear, harsh criticisms of missionaries for keeping so many servants, for living in such palatial residences, for doing so little work, for setting such luxurious tables, or traveling at such expense. Hardly any thoughtful person would advocate having a well-educated missionary, who had spent much time and money in making a long trip to a foreign field and several years of hard study acquiring a difficult language, devote her valuable time to household duties, when she could hire labor as cheaply as it can be done in most Eastern countries.

After many trials and tribulations in the matter of training green Chinese servants, I finally succeeded in getting a man who made an excellent cook. He

was faithful, honest, hardworking, cleanly; and I paid him—at the present rate of exchange—the equivalent of two dollars a month, and he boarded himself. I venture to say nine out of ten of the readers of this article would hire such a cook themselves, if they could get the chance. With four little children in our home, I found it necessary to keep a nurse. She did most of the bathing, dressing and hair-combing of the little ones, the mending of tiny garments and cleaning of bedrooms. She watched the children at play and took care of them while I was engaged in mission work, she helped nurse them and me in sickness; and I gave her a dollar and a half a month and she boarded herself.

Before I came home for my furlough, I had a great deal of extra sewing to do. The question arose, should I do it all myself, leaving no time for visiting among the women, or should I hire a sewing woman at five cents a day? It is hardly necessary to say what was my decision. After hearing of low wages paid in China, a gentleman laughingly said to me: "Well, I think you missionaries are mighty mean folks, to Jew down the poor Chinaman in that style." I hastened to assure him that the wages we give are high in comparison with those given by themselves, and that employment by a missionary is considered a privilege by Chinese.

The missionary wife and mother will have plenty to do in overseeing and guiding these servants, and in training and teaching her children, in addition to her mission work, without doing actual manual labor. If her mere pleasure were consulted, she would certainly prefer working in her own home to visiting dirty Chinese homes, infested with vermin and tainted with offensive odors. "Oh, of course," says Madame Critic, who probably has hot and cold water, steam heat and electric light in her house, and can ride in a carriage or street car while the poor missionary to China provokes her indignation by hiring coolies to carry her sedan chair when *she* goes abroad—"of course, a missionary might keep two servants; but she can give no satisfactory reason for keeping four or five."

It seems a little strange that the missionary who pays her servants out of her own salary, asking help from no one, and who has to adapt herself to the country in which she lives, is so much blamed for what she would gladly help if she could. She would, of course, prefer doing without the extra expense and trouble of keeping a night watchman; but her household goods would quickly disappear without this precaution, and, during her husband's annual absence of three or four months while out itinerating, she is glad to know that one trusty servant is awake, on whom she can call if necessary, to go for the nearest foreigner, perhaps a ten-minutes' walk away. The missionary would gladly turn her cow into a good pasture instead of hiring a cow-boy—not a wild, reckless rider of the West, but a meek, shoeless individual, who leads the cow gently by a rope to the hills or seashore and watches her all day long, lest she wander into fields unprotected by walls and fences. But pastures are unknown—in the North of China at least.

Dr. Ellinwood told me that he had answered severe criticisms of a missionary's home in Chefoo, at least four different times.

Over thirty years ago a missionary and his young and delicate wife were shipwrecked off the coast of Chefoo. After much trouble they found their way to Tungchow, the mission station to which they were assigned. They lived there for a few months, sharing an uncomfortable and filthy heathen temple with two other missionaries. Finding they could not get another house in Tungchow, they moved to a little Chinese house in a village forty miles away and lived there for about two years, the only foreigners in the place. From there they moved to Chefoo and rented a house in the city. In that little dismal house with mud walls and narrow windows, surrounded with cesspools and garbage heaps, with the nearest neighbor perhaps dying of smallpox or typhus fever, the first little child was born. Is it any wonder that, when the missionary had the chance of buying land up on the hill, above the filthy city, he thought it a special dispensation of Providence? The Board of Foreign Missions was unable at the time to provide money for building a home, so the missionary built a modest, one-storied building of gray brick at his own expense. As years rolled by, several rooms were

added to the ends of the house to accommodate the increasing family, and, as a protection from heat and storm, a veranda was built along one side. Alas! it is this veranda which causes all the trouble. Arches of brick were found to be less expensive than pillars of wood, and when the rash missionary overlaid the brick with plaster and a coat of whitewash, there stood the "palace" with arches of "white marble gleaming in the sunlight!"

Many 'globe-trotters" visit Chefoo and spend several weeks in the spacious hotels on the seashore. The missionaries, a mile or two away, busy with their chapels and schools and hospitals, perhaps do not even know of the presence of the distinguished visitors until they have gone away to publish to the world that "Missionaries must do very little work, for they had been weeks in the same city with them and did not see a sign of missionary labor."

How different from the average traveler is Mrs. Isabella Bird Bishop. She spent only a few days in Chefoo, yet the second day after her arrival she came t rough the burning heat up to my home. She drank a cup of tea and ate two slices of American chocolate cake (made by my afore-mentioned cook), and met with us in our union prayer-meeting. She listened sympathetically to the remarks made by missionaries of different denominations, and then spoke herself of the troubles of missionaries in Manchuria and asked our prayers for them.

Occasionally a traveler is invited by a missionary to dinner in her own home. The hostess is pleased to have the privilege of entertaining the stranger, and gets out her daintiest linen and arranges the flowers for the table with her own hands. She gives strict charges to her cook, and after the dinner is successfully over she thoroughly enjoys the new ideas and bright conversation brought by her honored guest. It is not until too late that she finds out he has gone away to condemn her extravagance in having an elaborate dinner of fish, golden pheasant, oranges and nuts. Little her guest knows, or cares either, that the fish cost seven cents, the pheasant fifteen, and the oranges were four for a cent.

But there are many missionaries in the interior who are not so fortunate as residents of a treaty port. One spring, a friend of mine living in Honan wrote that she could buy absolutely nothing from the Chinese about her, except eggs and onions. No matter how inventive Mrs. Missionary should prove herself in making delicious combinations of these two edibles, I fear after three or four months of this diet Mr. Missionary would not be able to preach the bright and happy Christianity which he should. But canned goods and flour brought overland cost money, and how can they be obtained on a very limited salary?

When we went to China, nine years ago, the first mate of the steamer on which we traveled told us that, to prove ourselves consistent, we should travel in the steerage with the Chinese. Not long ago a missionary tried it; he contracted smallpox and died a few days after reaching China. By some persons he would be considered a martyr; you might think him lacking in good common sense, the *sine qua non* of a successful missionary.

An English Baptist missionary, a missionary of the American Board and two Presbyterian missionaries happened together. Under the circumstances, it was not surprising that we formed ourselves into an impromptu missionary meeting, to discuss methods of mission work. "I hear," said one, "that Mr. Hudson Taylor has gone up north to see about those poor Swedish missionaries who are cut adrift and in danger of starvation."

"I saw a party of them when they first came from the United States," said the lady from Tientsin. "There were seventeen women all huddled together in one room of a Chinese inn. One of the number was a girl of fourteen. They could speak very little English, were not educated, and had no idea of the magnitude of the work which they were undertaking. The most of them had been cooks and chambermaids in America, and were probably very good ones; but my heart ached to see them on the mission field. They were promised about half a dollar a day for three years, and by that time it was expected that China would be converted! I don't know when I have felt so badly," she concluded, her eyes suspiciously bright. "I went home from that miserable inn and cried."

"It is such ignorant, cheap missionaries as these that hinder our work and spoil our reputation," said the English Baptist

missionary, indignantly. "The Chinese saw a boatload of young men go up the canal. A day or two after, a boatload of young women in the care of a married couple followed. What did the heathen think? What could they, with their ideas of propriety, think? Then these raw recruits, under no sort of restraint of wiser missionaries, do all sorts of things to prejudice the Chinese against them."

"Yes; not long ago two of the Swedish missionaries were in serious danger," said another. "They had not enough of the language to make themselves understood, but they determined to visit a market and preach to the crowd. In spite of the protests of one of the China Inland missionaries stationed near them, the two rash girls went in a cart to a market and were nearly mobbed by the crowd. A servant managed to get them away before they were injured."

We were silent for a moment. Each understood the situation. Respectable Chinese women never venture to a market, and these well-meaning but foolish missionaries only brought on themselves an evil reputation and personal danger by their attempt at preaching.

"Dr. D. (a member of the China Inland Mission Council) told me that it was almost always the folly of outside missionaries, associated with but not a part of their mission, that brought evil repute on the C. I. M.," said I.

"It was from the influence of Mr. Taylor's public speaking in favor of cheap missions that these Swedish missionaries were sent out," commented one of the number briefly.

"But the C. I M. are better paid than most people think," said one who was well acquainted with their methods. "They get a less salary than we do, but they have compensations. There are two excellent schools here where their children may be educated and kept, free of charge, if their parents are not able to pay for them. There are two fine Sanitariums and I know of no Board whose missionaries travel so much at mission expense as the C. I. M. Of course they need the rest and change and it is provided, as it is not by our Board except in cases of emergency."

I, for one, am sincerely thankful to the Presbyterian Board for the salary given missionaries under its care; a salary, not large in the eyes of the world but enough to free the missionary from anxiety about the support of himself and family; enough to enable him to live comfortably and long; to buy occasional books and papers to keep him in touch with the outside world; to help personally with important work when the cry is "cut down;" to give his children the education which all missionary parents earnestly desire for them; enough, with economy, to enable him to send help to aged parents, or to lay up a little for future illness or old age. I am glad that the Foreign Mission Boards of which I know most, agree with, Paul that "The laborer is worthy of his hire."

—By *Mrs. Geo. S. Hays* (formerly Missionary of the Presbyterian Church at Chefoo, China) in *N. Y. Independent.*

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THE "Missionary Rest" at Old Orchard Beach, built by Mrs. Chas. Green of Baltimore, received fifty missionaries during July and August.

PETERSBURG, Ind., reports itself as the banner Auxiliary in the Vincennes Presbytery for *increase of membership* last year. The Secretary writes: "Yesterday (October 16), we met at the home of the mother of Mrs. Turner Brashear, one of our Petersburg girls who, six years ago, went a bride to Tabriz, Persia. Interesting letters from Mr. B. and his wife were read. Our attendance was the largest we ever had at a regular monthly meeting."

CHRISTIANS have scarcely yawned themselves out of their long slumber, to begin the work of rescue. One minister in America to six hundred people. One missionary in China to five hnndred thousand.—*Woman's Missionary Friend.*

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## BOOKS RECEIVED.

*The Zenana, or Woman's Work in India.* (London Office, 2 Adelphi Terrace, W.C.) Price half a crown.

This is the bound volume, for 1896, of the monthly magazine published by the Zenana, Bible and Medical Mission, one of several societies representing the Church of England. Its field is confined to India.

*General Gordon. Japan Its People and Missions.* (Fleming H. Revell Company). Each, a small illustrated volume of 160 pp., cloth, 75 cts.

*The Animal Story Book.* Edited by Andrew Lang. (Longmans, Green & Co.) 400 pp., fully illustrated, cloth, $2.00.

This is not a book which touches missions, but a healthy, charming volume to put into the hands of young folks from six to sixteen.

## SINCE LAST MONTH.

ARRIVAL.

November 21.—At New York, Miss Ella Kuhl from Brazil. Address, 20 East 12th St., New York.

MARRIAGE.

September 26, 1896.—At Yokohama, Japan, in the Union Church, Miss Sara Lula Ribble to James Hunter Wells, M. D., of Pyeng Yang, Korea.

# To the Auxiliaries.

[For address of each headquarters and list of officers see third page of cover.]

## *From Philadelphia.*

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, each beginning at 11 o'clock, in the Assembly Room. Visitors welcome.

WE announce with pleasure the cordial invitation of the *Missionary Union of the Presbyterian Church of Altoona and neighboring towns* to hold our next Annual Assembly in the Second Church of Altoona, Pa. The enthusiastic invitation having been accepted by the Society, in the same spirit, we look forward to the reunion of April 28 and 29 with a sure expectation of blessing as in times past.

WEEK OF PRAYER.—Daily meetings in the Assembly Room, 1334 Chestnut street, January 4–9, inclusive, at 3 P. M. A list of topics for these meetings, with appropriate Scripture references, has been prepared by our Prayer Meeting Committee. Should any of our friends wish to follow the topics in their homes, or by special meetings, a copy will be furnished on receipt of postage. Let all those who are in or near the city be at as many meetings with us as possible.

AN explanation should be made in regard to the circulation of the Magazines as given on page 14 of our *Hand Book for Foreign Missionary Workers*. The figures there given indicate the paid subscriptions through our own Women's Boards *only*, and do not include subscriptions from other readers in America, from Canada, and elsewhere. At the close of the fiscal year of the Magazines, March, 1896, the circulation of WOMAN'S WORK was 20,000, and of *Over Sea and Land* 20,500.

A NEW leaflet, *Dr. C. V. A. Van Dyck* (A Hero), 2 cents each, 15 cents per dozen, will be welcomed by the boys. *How much do I owe?* 5 cents per dozen, and *The Kingdom* (a paragraph slip for letters), 20 cents per 100, will both be found helpful for distribution for the coming annual meetings of Auxiliaries.

*Invitation to Missionary Meeting*, one cent each, 10 cents per dozen, cannot fail to touch the hearts of non-attendant members. Have all our societies supplied themselves with *Why Our Society Did Not Disband?* Three cents each, 30 cents per dozen. It is one of the best leaflets on our shelves.

*Presbyterial Treasurers* will please send the quarterly payments *promptly*, whether they have great or small amounts in their hands. By so doing the duties of our own Treasurer are made lighter and timely relief comes to the Board of Foreign Missions.

## *From Chicago.*

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A. M. Visitors welcome.

WE have sent out from our midst this year: Mrs. F. I. Lyman to Siam, Mrs. Chas. E. Reed to China, Mrs. Alex. S. Wilson to India, Miss Bernice Hunting to Syria, Miss Annie L. Howe to China, Miss Marie L. Chase to Korea, Miss Bessie C. McCoy to Peking, China. These are added daughters to be loved, and for whom we are to pray.

To our Treasurer, with a gift, has come the following touching sketch: "Last year, when the earnest appeal for a Silver Anniversary offering was made in ———, an old lady sat in the audience. She was in straitened circumstances and living in a humble way that she might keep her son in college. He was preparing for the ministry. She had literally nothing to spare and was a widow, but she slipped from her finger her wedding ring, worn smooth and thin by patient toil, and dropped it into the collection box. Our President brought it with her to Synodical meeting, and holding it up with tears in her eyes, told the simple story, asking that it might be redeemed. At once many responded, and ten dollars and a quarter were paid in, and now the ring is restored to the donor."

TWENTY-FIVE years ago the 9th of last August Miss Mary Jewett, of Marshalltown, Iowa, sailed for Persia. She has written, and her loved Iowa friends have published, *Twenty-five Years in Persia*, a sketch covering nearly fifty pages, 10 cents a copy. One of our ladies read it aloud to her husband, who pronounces it intensely interesting.

WHEN we sent printed copies of Mrs. Tracy's letter to each Presbyterial Secretary, as mentioned in November, we added a sample copy of the Year Book 1896, with a request that she carefully examine it, and then she could knowingly speak of its helpfulness. One of these secretaries has written that she took the copy to pieces and sent portions of it to each society with a letter of her own and Mrs. Tracy's, and she "hopes many orders may come therefrom."

THE address delivered by Dr. J. H. Barrows in Room 48, just before leaving for India, *The Triumph of the Christian Gospel*, price 10 cents, will be interesting for January meetings.

WE have just issued a *Record Book* for Presbyterial Secretaries, for Auxiliaries and for C. E. Societies. We hope each Secretary will order one, and be able to keep a correct record of her societies. Price at cost, 28 cents, postpaid.

A NEW leaflet for February meetings, *Foot-binding in China*, giving pictures of the foot with and without the shoe, price 1 cent each, 10 cents per dozen. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

## *From New York.*

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at the same hour.

THE remark has been made that our Women's Board "never has a debt." This may lead some to suppose that there is no danger of one, and that our needs are less than they are. The fact that a certain sum has always been reserved for the general fund may have given this impression, but the lack of this contribution would increase the debt of the Assembly's Board.

WE are much in arrears of our contributions at this period last year, and are in danger, not only of failing in regard to this general fund but in our pledged work as well. There is *urgent need* that every society and every individual should do faithfully and with consecrated heart all that is possible.

THE autumn gathering of Buffalo Presbyterial Society, held at East Aurora, is said to have been one of the most enthusiastic meetings ever held. Reports come of other meetings also, of great excellence.

VERY pleasant, despite the rainy weather, was the first regular meeting of the Woman's Missionary Society of Poundridge, Westchester county. Twenty-two women came distances ranging from one to three miles, and much warm and intelligent interest was shown.

MISS CORT writes of the meetings at Quogue and West Hampton: "It was dark when I landed at a little way station and was met by friends. Driving several miles, we reached Quogue and the quaint old home of my friends —so old that it has been in their family for over one hundred and fifty years. I spoke to the Sunday-school in Quogue in the afternoon of the next day (Sunday), and hope their superintendent will be sending for *Over Sea and Land* for the school next year. That evening we went to the West Hampton Church to praise meeting. The church building is new and modern and was beautifully decorated with chrysanthemums, autumn leaves and evergreens. The pastor conducted the meeting. There was a beautiful service of praise by choir and congregation, and, after the missionary address, an offering of $75.65, which proved to be the largest ever taken there at such a service. Praise texts were on many an envelope, while other blank ones enclosed thank-offerings for blessings which perhaps no one knew about but God and the giver, and, bank notes among the flutter of envelopes in the baskets, I hope bore witness that some of the men were thankful, too. I am glad I went."

OUR Societies will please notice that Mis Alice M. Davison has been appointed Specia Object Secretary in place of Miss Denny. Her address is 8 W. 48th St., New York City, N. Y.

PAYMENTS for leaflets will please be made by check to order of Henrietta W. Hubbard, Treasurer.

THE list of "heroes" has been increased by lives of Capt. Allen Gardiner, Dr. Asahel Grant, and Joseph Hardy Neesima; 10 cents each.

## *From Northern New York.*

WE would earnestly recommend that, on the day set apart for the consideration of Foreign Missions in the "Week of Prayer," a special meeting of the auxiliaries be held, wherever possible, for prayer in behalf of our missionaries and the work committed to our care, and for a deeper consecration to the work on the part of the officers of our Auxiliaries, Bands, and Christian Endeavor Societies, remembering the promise that "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

AGAIN has death invaded our ranks, and claimed one of our most faithful workers. The last of November, Mrs. J. C. House of Troy, N. Y., passed to her reward. Mrs. House was for many years a member of the Executive Committee, and never failed to be in her place, unless detained by sickness. As God thus calls one and another of those so long engaged in His work here, to work above, we trust that those who have hitherto taken but little part in this great work may feel that God is calling them to take their place in the ranks, and to share in the blessed privileges of the work of spreading His kingdom.

WITH the beginning of the New Year, we earnestly pray that there may be a quickening of the Spirit that shall be felt in all our churches, and that shall lead to a more earnest effort to deepen the interest in the coming of the Master's kingdom, throughout our bounds.

## *From St. Louis.*

Meetings at 1516 Locust street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust street.

THE Synodical societies of Indian Territory, Kansas and Missouri were visited by members of the Board as was planned. A gorgeous journey was the one to and through Indian Territory. A city-bred woman forgets the autumnal beauty which comes and goes every year, and to her it is as fresh and surprising as if it were a new creation. That is the kind of visiting member who took this trip the last of October. But what of the women in the societies and the work? Quite as inspiring. About twenty dele

gates were in attendance and all earnest and attentive, helping us much by their example and kind words. I have in mind now a called meeting. We talk, then kneel for a circle of prayer, and surprise follows surprise as, without hesitation, every woman present makes known her desire for blessing upon our foreign work in audible petitions. And how good it was to hear the pastor pray for our Boys' School in Teheran, it being their C. E. special object, and we and the Society being upon Home Mission ground. The President of this Synodical Society, Mrs. C. R. Hume, presented to the Synod, for nearly thirty minutes, thoughts upon "The Church and Women's Societies," which Synod heartily endorsed by a rising vote of thanks.

MISSOURI Synodical Society's cordial welcome to Sedalia was a cause of thankfulness as was the thoughtful kindness of providing a "room not so large but that our weak voices could be heard in the farthest corner." What a volume of suggestion in this last! Thirty-one delegates were present and look back upon those days of prayer and privilege with quiet joy, and hope that days to come may show their purpose of a more earnest consecrated work and life than ever before. A new departure was the sending out of a special set of questions to the auxiliaries early in the fall. New societies were thus reported, as were revival of interest in weak ones and increase of membership and literature taken. Synodical and Presbyterial officers were once more urged to visit and assist neighboring societies. Mrs. A. J. Niemeyer of the Board had charge of the literature table and reports good sales and subscriptions for our magazines.

KANSAS Synodical Meeting was one of helpfulness and showed that much earnest and fruitful work not only had been done, but is now being carried on. The "Bulletin," sent out by our Board, is largely transcribed for individual societies, and thus we are kept in vital touch. We always enjoy the reports sent back to us and are helped by them.

TEXAS Synodical Meeting, being held about the same date as the one in Indian Territory, prevented the attendance of the Board's delegate. But, my sisters, any work done there by our ladies is to be commended. With them it is largely a work of seed sowing. We realize their distance from headquarters and appreciate their every effort. We do pray for you and are proud of you.

## *From San Francisco.*

Meetings at 10 A. M. each Monday at 933 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

AS this number of our Magazine will be in the hands of the workers before the Week of Prayer, we will quote from the letter of Dr. Gillespie to the Chairman of the Candidate Committee and given in her last monthly report:

"The work of Foreign Missions seems to have come to a crisis which calls more than ever for earnest intercession at the Throne. I well know that a great volume of prayer is constantly ascending from your societies with their manifold branches. Our prayers at such a time may well be more frequent and marked by still stronger faith." It is hoped that all our auxiliaries will remember this appeal and that all who are near enough will attend any meeting for prayer which may be held at our Headquarters in San Francisco during the Week of Prayer, due notice of which will be given in the *Occident* column.

AT our November Meeting, Miss Margaret K. Scott from San Paulo, Brazil, gave an instructive and entertaining talk about her work.

OUR Synodical Secretary reports an ever-increasing demand for missionary literature, and all the officers seem to appreciate more than ever before the value of using leaflets freely. Mrs. Geo. Brown, the faithful Chairman of Literature, is ready to respond promptly to every demand,

WE would urge all Presbyterial Secretaries of Literature to send out promptly the leaflets on topics for the month, which are always issued ahead of the month and forwarded by Mrs. Brown; and we also urge Auxiliary Secretaries to be prompt in distributing them.

Do not forget the instructions with regard to increased subscription lists for WOMAN'S WORK FOR WOMAN: "Eternal vigilance is the price."

WE are glad to welcome back our faithful Special Object Secretary, Mrs. J. C. Smith, who has been on an extended tour through the East. She reports encouragement in her branch of work.

IF you have not already sent for a copy of *The Year Book*, send at once; price, 10 cents. One feature is the list of new topics for Monthly Concert in 1897.

A NEW leaflet, *Minnie S. Baxter*, San Paulo, Brazil, by Mrs. H. M. Humphrey. Another, *Come Near and Bring Thank Offerings.*

IF you have not already held your Praise Meeting, do not forget to do so before the fiscal year closes.

TO every worker we would say *now* is the time to work. There are only a few months remaining and another fiscal year will be gone. Will its close find us with pledges fulfilled and advance steps taken? Yes, if we strive together with our prayers, our efforts and our gifts to reach this standard.

## *From Portland, Oregon.*

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

*Week of Prayer.*—Let all of our societies meet on Thursday of the week of prayer and ask for an outpouring of the Holy Spirit on the

missionary movement, remembering the obligations of our own Board, together with its office-bearers and co-workers.

ONE of the most interesting features of the monthly meeting at Headquarters of our Board is the report given by Mrs. Clarkson of the doings at the Home for Chinese.

THE new Westminster Society of Seattle reports a successful concert of missions, which consisted of five meetings—two on Sabbath, one on Tuesday afternoon, prayer-meeting Wednesday, and a Missionary Tea on Thursday evening. At the Tea were four tables, with a relief map of some country in the center. At each plate four cards with interesting facts in regard to this country. A lady presided at each table to answer questions and direct the conversation. In the reception room were two large sand maps, one of South America and one of Armenia. On the wall were six large charts with startling missionary facts. The conversation for the whole evening was kept on Foreign Missions. This concert is the more interesting, as it was participated in by the whole church and not "just the missionary society."

SOCIETIES should begin planning to send delegates to the Annual Meeting, which will be held in Portland this year.

## NEW AUXILIARIES AND BANDS.

**DISTRICT OF COLUMBIA.**
Washington, Peck Chapel, S.C.E.

**KANSAS.**
Netawaha.

**NEW JERSEY.**
Hammonton, S.C.E.
" Jr. C.E.
Orange, Central Ch., Boys' Missionary Brigade.

**OHIO.**
Alliance, S.C.E.
Wellsville, Second Ch.

**OKLAHOMA TERRITORY.**
Shawnee.

**PENNSYLVANIA.**
Austin, Willing Workers.
Concord (Butler Pres.), S.C.E.
Concord (Clarion Pres.), S.C.E.
Easton, College Hill.
Fairview, Jr. C.E.
Harlansburg, S.C.E.
Mt. Nebo, S.C.E.
Penfield, S.C.E.
Petrolia, S.C.E.
Philadelphia, Walnut St. Ch., S.C.E.
Portersville, S.C.E.
Unionville, S.C.E.

**WISCONSIN.**
Rice Lake.

## Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from November 1, 1896.

[PRESBYTERIES IN SMALL CAPITALS.]

CATAWBA.—Concord, Scotia Sem. $8.00

CINCINNATI.—Cincinnati, 1st, 25, King's Messengers, 11; 6th ch., 10; 7th, 31.40; Mt. Auburn, 27.31; Walnut Hills, 29.60, Humphrey Bd., 12.50, Primary cl., 15; Westm'r, 20; Delhi, 5; Glendale, 9.48; Harrison, S.C.E., 8.50; Lebanon, 1; Linwood, 4.50; Madisonville, 2.75; Montgomery, 5, S.C.E. Jr., 1.65; Morrow, 22.06; Norwood, 4; Pleasant Ridge, 14, L.L.B. 1; Westwood, 17; Williamsburg, 5.50; Wyoming, 35.40; a friend, 10, 328.65

COLUMBUS.—Columbus, 2d, 4.15, Y.L.B., 20, Mrs. Wm. G. Dunn, 30; Broad St., 75; Westm'r, 10.50; Olivet, 2.35, 142.00:

DAYTON.—Blue Ball, Synodical object, 1; Camden, 1.65; Dayton, 1st, 70, Y.L.B., 25; 4th, 30; Mem'l, 15; Riverdale, 6; Greenville, 15; Middletown (Syn. obj., 1), 39.40; Monroe, Syn. obj., 1; Oxford, S.C.E., 6; Piqua, 61, S.S., 25, Young Men's Bd., 5, S.C.E., 5; Seven Mile, 6.80; Springfield 1st, 10, S.C.E., 25, S.C.E., Jr., 5, 2d, 27.50; 3d, 8.60; Troy, 25, "2d Soc.," 28.75; Xenia, 9.75, S.S. 12.59, Conversazione, 4, 469.13

ERIE.—Conneautville, 10; Erie, Park, 30.57, S.C.E., 10; Franklin, 50; Girard, 5.41; Meadville, 2d, 21.82; Mercer, 1st, 17.46; 2d, 25; North East, 34.40; Oil City, 1st, 50, Y.L.B., 25, 289.66

HOLSTON.—Asheville, Home Indust. Sch., W. Workers, 1.60; Greeneville, 16, S.C.E. Jr., 4; Jonesboro', 10.50; Mt. Bethel, 14, S.C.E. Jr., 4; Salem, 8.80, 58.90

JERSEY CITY.—Garfield, 15, S.C.E. Jr., 2; Hoboken 1st, 50, Wood Violets, 20; Jersey City 1st, 43; Newfoundland, 20; Passaic 1st (praise off. 36), 61; Paterson 1st, 50; 2d, 30; Rutherford, 26.15; Tenafly, 17.50, 334.65

KITTANNING.—Apollo, 33.18, Hopeful Bd., 3.03, Faithful Workers, 1.29; Eldersridge, 14; Elderton, 7.75; Freeport, 23; Indiana, 40; Kittanning 1st, 200; Marion, 9.40; Mechanicsburg, 16.50, Andende Bd., 3.50; Rural Valley, 11; W. Glade Run, 25, 387 65

MAUMEE.—Bowling Green, 18.43; Bryan, 13.09; Delta, 11.15; Paulding, 6.79; Toledo, 3d, 4.85; 5th, 14.55; Collingwood ave., L.L. Bearers, 50; Westm'r, 32; West Unity, 13, 163.86

MONMOUTH.—Asbury Park, 1st, 7; Beverly, 20; Burlington, Busy Bees, 15.10; Freehold, 87; Jacksonville, 5; Matawan, 48.30, 182.40

MORRIS AND ORANGE.—E. Orange, 1st, S.S. 50.00

NEWARK.—Bloomfield 1st, 112.50; Westm'r, 112.50, Westm'r Bd., 30, S.S., 50; Caldwell, 27.61; Montclair 1st, 100; Newark 2d, Star Bd., 25; Bethany, 25; Calvary, 35, Inf. Sch., 30; Central, 8; High St., 59.18; Park, 125, S.C.E. Jr., 15; Roseville, 25; South Park, 202.72, 982.51

NEW CASTLE.—Bridgeville, S.C.E., 3; Buckingham, 5; Dover, 26; Elkton, 17.60; Federalsburg, 2; Forest, 14.59; Glasgow, 9; Green Hill, 11, Earnest Workers, 8; Head of Christiana, 15.32; Lewes, 8; Lower Brandywine, 5; Manoken, 15; Newark, 10, S.C.E., 13; Pitts' Creek, 20, Rosebud Bd., 2; Port Deposit, 20; Port Penn, 3, Willing Workers, 10; Rock, 8.50; St. George's, 14; Makemie Mem'l, 12; Smyrna, 14; West Nottingham, 16; Wicomico, 11; Wilmington, 1st, 7; Central, 55; Hanover St., 54, S.C.E., 3.75; Olivet, 10; Rodney St., 24.86, S.C.E. Jr., 6; West, 6, Happy Workers, 7.80, S.C.E. Jr., 2; Zion (th: off. 9.75), 16.50, I-will-try Bd., 7, Happy Harvesters, 12, Baby Ethel, 2, 506.98

PITTSBURG AND ALLEG. COM.—Alleg. 2d, 15; McClure ave., 41; North, 40.35; Aspinwall (Comingo Mem'l, 2), 16; Bethany, S.C.E., 5; Chartiers, S.S., 8.19; Clifton, 2.73, Potter Bd., 5; Concord, 6; Crafton, 6, Hazel Bd., 1.50, Ch. Workers, 4; Edgewood, 20; Emsworth, 23, Little Branches, 5; Hoboken, 5, Y.L.B., 10; Ingram, 14; Leetsdale, 18.46; Mansfield, 25; McDonald, 10.89; McKee's Rocks, 6.25; Millvale, 8; Monongahela, 50; Mt. Washington, 15; Natrona, 14; Oakdale, McJunkin Bd., 25; Oakmont, S.S., 2; Pittsburg, 4th, S.C.E., 15; Bellefield, 31.25; East End, Sunshine Circle, 2.30; E. Liberty, 161.85, Henry Bd., 10, L.L.B., 5.25; 43d St., 25.75; Highland, 3; Homewood ave., 4, S.C.E., 1.75; Lawrenceville, 26, Linn Bd., 30; Morningside, Linhart Bd., Comingo Mem'l, 10; Park ave., 15.90, Pansy Bd., 7.40; Shadyside, S.C.E., 10; Tabernacle, 11.10; Raccoon, 28, Legacy, Miss M. Smith, 95; Sewickley, 26.38, Y.L.B., 10.15; Sharpsburg, 15; Wilkinsburg, 31, S.C.E., 36, 1,014.45

ST. CLAIRSVILLE.—Barnesville. 7.50; Buffalo, 16, S.S. 25.12; Coal Brook, Y.LB., 2.90; Crab Apple, Gleaners, 19.96; Martin's Ferry, 14.19, Lilies of Val., 5.54; Mt. Pleasant, 11; Nottingham, Hyacinth Bd., 8.93; Rock Hill, 4; St. Clairsville, 16, 131.14

SHENANGO.—Centre, 10; Clarksville, 40.50, a friend, 50; Hermon, 10; Leesburg, 7.09, S.C.E., 10; Mahoning, S.C.E., 20, S.C.E. Jr., 5; Neshannock, 46.21; New Brighton, 93.44; New Castle, 1st, 18, Credo Workers, 30, Helena Bd., 10; Central, 12.60; Pulaski, 10.90; Rich Hill, Y.L.B., 20; Slippery Rock, 7.50; Westfield, 124.93, Y.L.B., 16, 543.17

YADKIN.—Chapel Hill, 1.00

MISCELLANEOUS.—Interest on Investment, 57.37

Total for November, 1896, $5,651.52
Total since May 1, 1896, $29,412.61

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 1, 1896. 1334 Chestnut St., Philadelphia.

## Receipts of the Woman's Presbyterian Board of Missions of the Northwest to November 20, 1896.

BLOOMINGTON.—Bloomington, 2d, 20.22, C.E., 25; El Paso, 5; Lexington, 5.15; Normal, 9; Onarga, 8, C.E., 10; Philo, 32.59; Piper City, 14.14; Pontiac, 5; Ridgeville, Mrs. A. L. Gould, 60; Towanda, 3.70, $197.80

BUTTE.—Philipsburg, 5.00

CENTRAL DAK.—Brookings, 9.21, Good Will Bd., 2.50, 11.71

CHICAGO.—Avondale, 5; Braidwood, C.E., 12.50; Coal City, C.E., 6.25; Chicago, Belden Av. Ch., 2.89; Bethlehem Ch., 3.50; Bethany Ch., Miss Alice M. Lindsley, Th. off., 2; Central Park Ch., 10; Ch. of the Covenant, 5.60; 1st, 10; 2d, 175; 3d, 150; 4th, 137; 5th, 25.20; 6th, S.S., 40; 8th, Morning Star Bd., 25; 9th, 4.10, Jr. C.E., 5; Englewood, 1st, 75.25; Hyde

Park, 61.82; Jefferson Park, 11.20; Normal Park, Jr. C.E., 5; Ridgeway Av., Jr. C.E., 50 cts.: Lake Forest, 53, C.E., 8.79, Steady Streams, 5.52; Oak Park, 40, C.E., 40, 920.12

DES MOINES.—Adel, 7.50; Albia, 27; Centerville, 5.60; Chariton, C.E., 8.50; Dallas Center, 5.82; Des Moines, Central Ch., 50; East Ch., 9.70, S.S., 10; 6th, 4.85, C.E., 9.70; Highland Park Ch., 6; Westm'r Ch., 4.85; Garden Grove, 7.29; Indianola, 6.25; Knoxville, 4.85; Leon, 3.91; Milo, 5, C.E., 5; Newton, 5.17, C.E., 5.50; Osceola, 1.46; Oskaloosa, 7.50; Panora, 3.88; Perry, 1.27; Russell, 4.85, 211.45

FLINT.—Fenton, 5.25, C.E., 2.17; C.E., 15, Jr. C.E., 15; Lapeer, 38; Marlette, 1st, 2.32, C.E., 2; 2d, 4.23; Morrice, 3; Port Huron, 2.60, 89.57

FORT DODGE.—Bancroft, 1.51, Senica Soc., 2.49; Boone, 15, C.E., 4; Burt, 5; Carroll, 5; Dana, 1.62; Fonda, 2.90; Ft. Dodge, C.E., 7.75; Jefferson, 13; Livermore, Bethel Ch., 5; Lohrville, 6.50; Maple Hill, 1.96; Rockwell City, 5; Spirit Lake, 17.76, West Bend, 1.61, 96.10

FREEPORT.—Galena, 1st, 10; Rockford, Westm'r, 6.50, 16.50

GREAT FALLS.—Great Falls, 9.40, Bd., 4.55, 13.95

HASTINGS.—Hansen, 2; Hastings, 5; Holdrege, 3.20, 10.20

HELENA.—Bozeman, 5.50

INDIANAPOLIS.—Indianapolis, Mr. W. S. Hubbard, 114.58

IOWA.—Birmingham, 5.60; Burlington, 1st, 15.75; Spring Creek Ch., 6.30; Fairfield, 25; Kossuth, 7.28; Libertyville, 1.85; Martinsburg, 1.25; Mediapolis, 10; Montrose, 6.25; Mt. Pleasant, 19.55; New London, 4; Winfield, 10, 112.83

IOWA C'Y.—Davenport, 1st, C.E., 10; Malcolm, C.E., 2, 12.00

LANSING.—Albion, 5.70; Brooklyn, 13.25; Concord, 1.67; Homer, 9.97; Lansing, Franklin St. Ch., C.E., 5; Marshall, 5; Parma, 5; Holt, C.E., 5, 50.59

MATTOON.—Ashmore, 6.60, Willing Workers, 1.50; Assumption, 1.40, Mrs. Kemerer, Th. off., 500, C.E., 1; Arcola, 1.80; Effingham, 6.90; Kansas, 7.70; Neoga, 9.30; Paris, 11.50, Pana, C.E., 9.26; Robinson, 6.70; Prairie Home, 5; Taylorville, 6.67; Tuscola, 6.50; Vandalia, 9.50, C.E., 2, 593.33

MINNEAPOLIS.—Minneapolis, Bethlehem Ch., 9.88; 5th, 3.82; 1st, 22.35, Y.L.S., 10; Highland Park Ch., 6.45; King's Messengers, 8, Primary Cl., 2; House of Faith Ch., 10; Oliver Ch., 6; Westm'r Ch., 43.50, Y.W.S., 20, 142.00

NEBRASKA CITY.—Beatrice, 1st, 35.44, Self denial, 9, 1st Div. C.E., 5; 2d Ch., 2; Lincoln, 1st, 33.20, C.E., 4.33; 2d, 7.08; Nebraska City, 6.50; Palmyra, 6.24, S.S., 3.11; Plattsmouth, 4; Seward, 6; Tecumseh, 25; York, 5.50, 152.40

NIOBRARA.—Emerson, 4.25; Hartington, 4.50; Wayne, 3.11; Wakefield, 5, 16.86

OMAHA.—Lyons, C.E., 5; Marietta, 2.25; Omaha, 2d, C.E., 4.30; Westm'r Ch., 6.37, C.E., 5; Bohemian Ch., C.E., 84 cts; Plymouth, 2, 25.76

SAGINAW.—Alpena, 1.96; Bay City, 6.01; E. Saginaw, Warren Av. Ch, 4.90, C.E., 8.82; W. Saginaw, 1st, Bible Cl., 10, Mrs. C. H. Green's S.S. Cl., 5.00; Ithaca, C.E., 9.36; St. Louis, C.E., 33.32; W. Bay City, Westm'r Ch., 13.72, 93.09

ST. PAUL.—Faribault, 2; Red Wing, 28; St. Paul, Central Ch., 20, C.E., 25; Dayton Av. Ch., 9; East Ch., 9.50; 1st, 11.70; House of Hope, 65.50; 9th, 2.65; Merriam Park, 5.84; Macalester, 2, 181.19

SCHUYLER.—Camp Point, 5.25; Chili, 2; Clayton, 5; Elderville, Wythe Ch., 4.25; Hersman, 8.06; Mt. Sterling, 16.70, Earnest Workers, 5, Cheerful Givers, 16.50, 62.76

WINONA.—Chatfield, 4.30; Fremont, 6.74; Winona, 5; Clyde, 8; Cummingsville, C.E., 10, 34.04

MISCELLANEOUS.—Indiana Synodical Soc., 45.17; By sale of "A Brief Record," 60 cts; Anon, 1.25, 47.02

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| Total for month, | $3,216.35 |
| Total since April 20, | $20,687.14 |

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.
Chicago, November 20, 1896.

## Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1896.

BROOKLYN.—Brooklyn, Ainslie St., 17.50; 1st, 18; Greene Ave., 3.50; Prospect Heights, 18.14; Ross St., 20.42, S.S., Scripture Union Cl., *special*, 40; Westm'r, 7.33, Benev. Fund, 25, Y.L. Guild, 2; Mrs. I. E. Hasbrouck, 125; Stapleton, S. I., 1st, 14.58; Woodhaven, L. I., 7.50, $298.97

BUFFALO.—Buffalo, Central, 48; Lafayette Ave., 32.01; North, 23.50; Park, 13.19; Sherman, 8.80, 125.50

CAYUGA.—Auburn, Calvary, 3.65; Central, 30; Port Byron, 10, 43.65

CHEMUNG.—Havana, 15.00

LOUISVILLE, KY.—Louisville, collec. at Syn. Meeting, 25.00

MORRIS AND ORANGE, N. J.—Morristown, 1st, Children's Soc., 45.00

NEW YORK.—New York, Brick, 5; Central, 30.50; Ch. of the Covenant, Willing Workers, 31; Ch. of the Puritans, Puritan Guild, 25; De Witt Mem'l, Bd., 10; Fifth Ave., Y.W.S., 55; Fourteenth St., Chinese S.S., 20, Jr. C.E., 10; Fourth Ave., 25; Madison Ave., S.S., 45; North, C.E., 10.25; Olivet, S.S. Miss. Ass'n., 58; Rutgers Riverside, King's Daughters, 250; West, 250; West End, 20; Mrs. Geo. Wood, 25, 869.75

NIAGARA.—Lockport, 1st, Y.L.S., 12.06; Medina, 5; Niagara Falls, 1st, 12, *special*, 1; North Tonawanda, 42; Somerset, 7.35; Wilson, 6.50; Wrights Corners, 4.50, 90.41

NORTH RIVER.—Cold Spring, 2.60; Cornwall-on-Hudson, 5; Kingston, 25; Marlborough, 10; Matteawan, 19; Milton, 5; Newburgh, Calvary, 30.77; Pine Plains, 12; Rondout, 27.07; Salisbury Mills, Bethlehem, 13.26; Hope Chap., 13.09, 162.79

OTSEGO.—Gilbertsville, 16.03; Stamford, 16.92, 32.95

STEUBEN.—Arkport, 7, Jr. C.E., 1.50; Bath, 10; Cohocton, 2.50; Hommondspoint, 20; Hornellsville, 45.24; Howard, 12; Jasper, 5, 103.24

TRANSYLVANIA, KY.—Danville, 2d, 50, coll., 13.85; Harrodsburg, 13.90, Little Light Bearers, 1.25; Lebanon, 10, coll., 4.93, 00

UTICA.—Clinton, S.S., 25; Holland Patent, Jr. C.E., 3; Ilion, Willing Workers, 9.20; New York Mills, Y.L.S., 47; Oneida, 14, S.S., 25, Home Dep't, S.S., 25; Rome, C.E., 50; Sauquoit, 10, Willing Workers, 4; Turin, 10; Utica, 1st, Do Good Bd., 10; Mem'l, 25; Whitesboro', 15, 272.20

WESTCHESTER.—Katonah, 8; Peekskill, 1st and 2d, Cheerful Workers, 2.40; Port Chester, C.E., 2.25; Poundridge, 2; Rye, C.E., 1.25; Sing Sing, Bd., 10; South Salem, 22; Stamford, Ct., Chinese S.S., 18, C.E., 7.41; Thompsonville, Ct., 5, 78.31

MISCELLANEOUS.—Advs. in Ann. Rep't, 26.40; East Bloomfield, N. Y., 15.15; Locust Valley, L. I., 50 cts.; through Miss Cort, 5, 47.05

LEGACY.—Caroline A. Sigler, 95.00

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| Total, | $2,397.82 |
| Total since April 1, 1896, | $22,143.93 |

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

## Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending November 24, 1896.

NEOSHO.—Bartlett, 2.50; Cherryvale, 6; Columbus, C.E., 5; Erie, 2.50; Girard, 5; Humboldt, 8; Independence, 2.50; Moran, 1, Bd., 1.26; Monmouth, 1.35; Neodesha, 8.50; Ottawa, 7.75, C.E., 4; Parsons, Bd., 4.25; Princeton, 10, $69.61

NORTH TEXAS.—Denison, 1st, 1.50, S.S., 3.50, 5.00

OKLAHOMA.—Guthrie, 2.15; Newkirk, Jr. C.E., 9, 11.15

PALMYRA.—Brookfield, 5.35; Edina, 4; Hannibal, 9.50, C.E., 5; Kirksville, 3.33; Macon, 3.75, Willing Workers, 2.50; New Providence, 5, 38.43

PLATTE.—Avalon, 2.80; Breckenridge, 5.50; Craig, C.E., 5; Fairfax, 8; King City, 1.70, C.E., 10.40; Kingston, 2; St. Joseph, Hope Ch., 1.50, Westm'r, 5.75, Jr. C.E., 5; Tarkio, 5.75; Tina, 2.20; Weston, 7.50; Mrs. Hanscher, 2, 65.10

SANTA FE.—Raton, 1st ch., 4.00

SOLOMON.—Beloit, 14; Delphos, 2, Jr. C.E., 2.50; Minneapolis, 8.93; Poheta, C.E., 4.50; Solomon, Jr. C. E., 4.50; Salina, 2.75, 38.18

MISCELLANEOUS.—St. Louis, a friend, through Mr. C. B. McAfee, 500, Bethesda M. S., 24.60, Medical Committee, 105.10; Enid, Okla., 5, 634.70

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| Total for month, | $866.17 |
| Total to date, | $3,123.90 |

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave.
St. Louis, Mo., Nov. 24, 1896.

## Receipts of the Woman's Occidental Board of Foreign Missions to November, 25, 1896.

SACRAMENTO.—Chico, 2.78; Colusa, 3.35, C.E., 2.50, Jr. C.E., 50 cts.; Dixon, C.E., 1.50; Marysville, S.S., 65 cts.; Placerville, C.E., 3; Red Bluff, 5; Redding, 3., C.E., 2; Sacramento, 14th St., 5.00, Westm'r, 4.40; Vacaville, C.E., 8; Virginia City, Nev. Jr. C.E., 2, $43.68

SAN FRANCISCO.—San Francisco, Westm'r, Intermediate C.E., 2.20

STOCKTON.—Fresno, 1st, 6.70, Jr. C.E., 5; Merced, 6.75, Modesto, 1.70, Jr. C.E., 1; Oakdale, C.E., 1; Plano, Jr. C.E., 1; Stockton, 20; Sonora, Little Bd., 3.50, 46.65

MISCELLANEOUS.—Synodical Collection, 30; Beverly N. J. S.S., 40; Board rec'd at "Home," 85, 155.00

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| Total for two months, | $247.53 |
| Total since March 25, 1896, | $2,848.96 |

MRS. E. G. DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Cal.
Nov. 25, 1896.

INFORMATION
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CONSERVATION, INC.